

# THE CATHOLIC EDUCATOR

JOURNAL OF RELIGIOUS INSTRUCTION

Catholic Action, a Responsibility of the School  
St. Patrick as an Historical Personage  
Need for More Vocations to Teaching Brotherhoods  
Our Divine Savior as an Educational Philosopher  
A Message for Sisters from Pius X  
An Experiment in Reading  
Organizing and Maintaining Confraternity Classes  
Optimism in the Classroom  
Harnessing Our Resources for Character Formation  
Stories of Our Lord for Kindergarteners

Vol. XVIII, No. 6

February, 1948

TEACHING METHODS AND TECHNIQUES • THEOLOGICAL STUDIES • PSYCHOLOGICAL  
AND SOCIAL ASPECTS OF RELIGIOUS EDUCATION • PARISH SCHOOL ADMINISTRATION  
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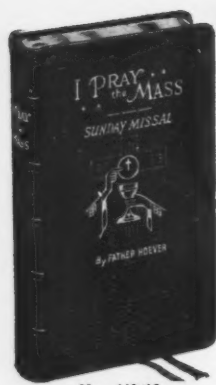
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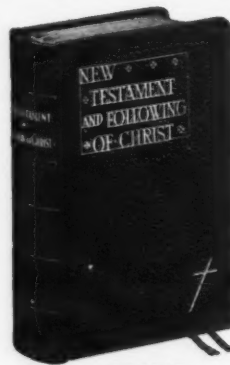
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St. Matthew, 26.

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him a great multitude with swords and clubs, sent from the chief priests and the scribes of the people. 46. And he that betrayed him, gave them a sign, saying: Whosoever I shall kiss, that is he, hold him fast. 47. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. 48. And Jesus said to him: Friend, where art thou come? Then they came up, and laid hands on Jesus, and held him. 49. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high-priest, cut off his ear. 50. Then Jesus saith to him: Put up again thy sword into its place: for all that take the sword shall perish with the sword.

Betrayal of Judas.

40. And he cometh to his disciples, and them asleep, and to Peter: What? you not watch o with me?

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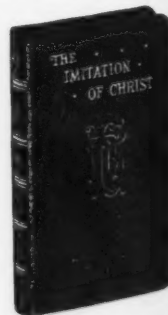
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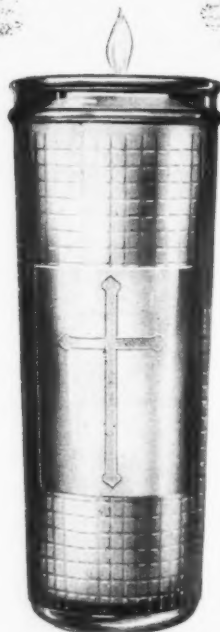
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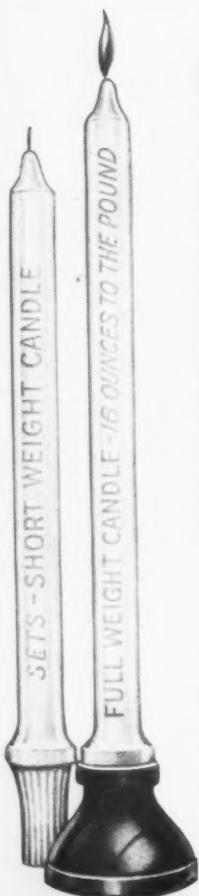
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Editor: REVEREND PAUL E. CAMPBELL, A.M., Litt.D., LL.D.  
5323 Penn Avenue, Pittsburgh 24, Pa.

Publisher: JOSEPH F. WAGNER, INC., 53 Park Place, New York 7, N. Y.

VOL. XVIII, No. 6

FEBRUARY, 1948

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THE CATHOLIC EDUCATOR is published monthly except July and August by Joseph F. Wagner, Inc., at 53 Park Place, New York 7, New York. Reentered as second class mat-  
ter October 7, 1947, at the Post Office at New York, under the Act of March 3, 1879. Additional entry at Easton, Pennsylvania. The subscription price is \$3.00 per year; the price  
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## Contributors to This Issue

### Sister Anne Maureen

Sister Anne Maureen, a Sister of Mercy, who teaches in St. John's School, Stamford, Connecticut, discussing "Growth in Reading," outlines a six-month experiment to arouse interest in and a love of books, and the results. She also gives advice to parents, based on the experiment, on the kind of reading to encourage, and to Sisters and teachers, on reading drills and stimulating children to read good literature.

### Reverend Stephen Anderl

Father Anderl is treasurer of Aquinas High School in La Crosse, Wisconsin, and chaplain of Villa St. Joseph in the same city. In an article entitled "Catholic Action, a Responsibility of the School," he treats secularism, "the heresy of our times," and the lay apostolate as the Church's answer.

### Sister Mary Pauline, Ad.P.P.S.

Sister Mary Pauline is well known to readers of THE CATHOLIC EDUCATOR for previous articles, including a series several years ago on her own method in apologetics, the method having been worked out under the direction of Father Bakewell Morrison, S.J., St. Louis University. She teaches senior high school religion, creative writing and English at St. Teresa Academy in East St. Louis, Illinois.

### Brother Adelbert James, F.S.C.

An important subject, namely, the need of more vocations to the teaching brotherhoods, is taken by Brother Adelbert James. His order, the Brothers of the Christian Schools, is this year celebrating its centenary in America. He teaches English and religion as a member of the faculty of Bishop Loughlin Memorial High School in Brooklyn, New York. He was graduated from Manhattan College, New York (B.A.), before he became a Brother. He received his M.A. in education from the Catholic University. Brother is faculty adviser to the school monthly, *The Jamesonian*, and is associate editor of *The Messenger of the Divine Child*, official publication of the Archconfraternity of the Divine Child in this country. He has contributed to *Extension*, *La Salle Catechist*, local diocesan papers and his own paper.

### Sister M. Viola, R.S.M.

Sister M. Viola teaches English, book-keeping and religion in St. Gabriel Commercial High School, Chicago. She has attended DePaul University, and is now completing English courses at St. Xavier College, Chicago, in preparation for her B.A. degree. Sister has been active in the Confraternity movement since its organization in Chicago, beginning at Our Lady of Mt. Carmel School.

(Continued on page 312)





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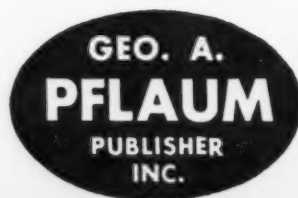
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# THE CATHOLIC EDUCATOR

## JOURNAL OF RELIGIOUS INSTRUCTION

### *A New Radio*

"TELEPATHY or mind reading may be possible," says G. H. Estabrooks, "but numerous attempts to prove its existence under strictly scientific conditions have all failed." He goes on to tell us that mind reading on the stage is probably always a trick performance, and gives a very interesting description of the various techniques used by stage performers. Recently the *Catholic Digest* briefed that chapter of his book on Spiritism (Dutton, 1947) which deals with fraudulent telepathy.

The possibility of one mind's impressing or being impressed by another mind otherwise than through the recognized channels of sense, is of absorbing interest. It is true that many psychologists agree with Estabrooks in not accepting mental telepathy as a fact. We have, on the other hand, the testimony of Professor Rhine of Duke University, who believes after extensive experimentation that he has established proof of the existence of mental telepathy. We best understand the meaning of telepathy when we look upon it as "mental radio." In his book on moral guidance, Doctor Healy concedes that mental telepathy may some day be clearly proved to be a fact and that it will be explained scientifically as a truly natural "mental radio." "There is no real argument," he writes, "against the possibility that there exists today an undeveloped faculty of telepathy as yet undiscovered, just as the radio was unknown fifty years ago." The astonishing effects sometimes produced are not to be ascribed to the devil but to natural causes, for we must not without necessity have recourse to the preternatural for an explanation.

We meet various theories to account for the fact of telepathy. The theory of preternatural causality supposes the intervention of good or evil spirits, but is opposed to the principle that a fact must be looked upon as natural until the contrary is proved; the strange and extraordinary nature of a fact is not a justification for attributing it to powers above nature. (*The Catholic Encyclopedia*, Vol. XIV, 476, c.) The spiritistic hypothesis is equally unacceptable. It is interesting to note the manner in which Dubray discounts the sup-

position of the existence of a subconscious mind or subliminal self endowed with all the powers required to account for all the facts. Here is the passage: "While the considerable influence of the subconscious or the subliminal cannot be denied, the theory in its generality has the grave defect of being the fact itself expressed in other terms, and of having for its *only proof the fact itself* which it seeks to explain" (*italics ours*).

It is obvious that appeal can be made to supernormal faculties, but the existence of these faculties has not been proved. A modification of this theory is that supposing a special form of energy transmitted from brain to brain through some unknown medium, but this also lacks proof. In spite of the experimental proof by Rhine that mental telepathy exists, the problem is still unsolved. We do know that human beings have peculiar abilities of which we know very little. Take, for instance, the lightning calculator. Estabrooks gives the case of two feeble-minded boys, unable to read or write, who could do mathematical feats that would shame the average college instructor in mathematics. He confesses the mystery, which psychology hopes some day to unravel. How explain the ability of the blind and feeble-minded Negro child, incapable of even speaking correctly, who could reproduce almost any piece of music after hearing it once? We like the conclusion to which the author comes: "Even the ordinary man or animal can play such weird pranks and do such unexpected things that scientists in general do not feel justified in calling on spirits and psychic forces to explain mind reading" ("Spiritism," quoted in *Catholic Digest*, October, 1947, p. 192).

Mind reading is classified under the head of intentional communications, namely, those in which the agent by the concentration of his mind on some object makes an effort to transfer an idea to the percipient who may or may not be aware of the attempt, and who may or may not make an effort to receive the communication. Clever investigators have exposed the clever tricks of commercial mind readers. Many marvelous feats are accomplished through collusion, or through muscle-reading when there is contact between the agent

and the percipient, or by the interpretation of sensory indications consciously or unconsciously given, or in this modern day, through powerful microphones properly placed in relation to the percipient. But there remains an unanswerable difficulty in accounting for many telepathic feats in which there is no evidence of chicanery or collusion.

A second type of mental telepathy is that arising from spontaneous communication. Clairvoyance, or "seeing" things that are beyond the reach of ordinary vision, is telepathy of the second type. We have an example of this in a woman who "sees" her husband, who is hundreds of miles away, killed in an automobile accident. Perhaps every person at some time or another has felt strong intimation of certain dangers threatening a loved one far distant, and the event agrees with the intimation. The degree of precision and exactness of

these monitions varies indefinitely; at times there is but an ill-defined and inexplicable feeling of restlessness and uneasiness, or entire scenes are witnessed in all their detail. Is this mere coincidence, or is there a real causality?

Dubray tells us that chance does not account for the number of coincidences, which is far greater than could be expected according to chance-probability. Ordinary chance would give a ratio of 1:19,000, whereas the actual proportion sometimes realized in these telepathic coincidences is 1:43, or 440 times greater than would be expected. Even this is not conclusive, and we must concede that the fact of telepathy is not yet accepted universally as strictly demonstrated. There is need of further study and experiment. We may yet discover another natural faculty that will account for all the strange phenomena of mental telepathy.

## *The Critics' Forum*

CATHOLIC authors and publishers hail the growth of the Critics' Forum. When the Catholic reading public demands literature that measures up to the Catholic norms of morality, philosophy, history, sociology, literature and art, Catholic books will receive the attention they deserve from that public. The Right Reverend John A. Cartwright, S.T.D., the distinguished rector of St. Matthew's Cathedral, Washington, D. C., some years ago sensed the need of an instrumentality to formulate Catholic thought on current best-selling books. He founded the Critics' Forum, and invited Catholic literary authorities everywhere to take a part in the work of arousing critical interest in the philosophy and artistic value of modern books. Of smart writing there is no end; many men and women of letters today have a unique ability to turn a happy phrase. What they lack is a complete and true understanding and expression of the nature and destiny of man.

Many popular writers have drifted far from the anchorage of eternal truth, and suffered shipwreck in the maelstrom of materialism. "Literature," Arthur Machen tells us, "is the expression, through the aesthetic medium of words, of the dogmas of the Catholic Church, and that which in any way is out of harmony with these dogmas is not literature. . . . I tell you that unless you have assimilated the final dogmas, the eternal truths,

consciously if you please, but subconsciously of necessity, you can never write literature, however clever and amusing you may be" (in *Hieroglyphics*, Knopf).

The Forum sponsors public book-reviewing sessions under the chairmanship of those competent in the field. Fathers Gillis, Slavin, Parsons, Ignatius Smith, and John Tracy Ellis have lent their talents to the conduct of sessions in various cities. Among the laymen taking part are Charles Hart and Frank Sheed. Each session includes a period of audience participation, a feature that swells the attendance. It is common to have an audience of one thousand or more.

The idea has spread from Washington to many other cities, among them New York, Albany, Hartford, and Worcester. The International Federation of Catholic Alumnae has rallied to the project and members are now sponsoring the establishment of Forums in some sixty American cities.

The leaders in the field are alive to the need of guiding the reading habits of the Catholic public. There is much to be gained if the individual reader can be trained to demand a correct underlying philosophy in the book he elects to read, whether it be a book of science, of art, of history, or a mere novel. Correct thinking is the remedy for all the evils that afflict the world, and it is the first office of literature to train its devotees in correct thinking.



# An Experiment in Reading

By SISTER ANNE MAUREEN  
St. John's School, Stamford, Connecticut

There is no frigate like a book  
To take us lands away,  
Nor any coursers like a page  
Of prancing poetry.  
This traverse may the poorest take  
Without oppress of toll;  
How frugal is the chariot  
That bears a human soul!<sup>1</sup>

TO TRAVEL "lands away"! Precious power in possession of poor, as well as rich, when the ability to read, rightly developed, grows into an appreciation and love of literature!

The eighth-grade child possesses the ability to read words. One great difficulty, however, is to make the motivation sufficiently effective, so that the pupil will continue to read worth-while books independently, that is, outside of school hours and after he has become a wage earner. Presented with the question, "What are you doing during your leisure time?" too frequently the response is:

"Nothing much."

"Go to the movies."

"Drink cokes and talk by the hour."

"Read the funnies."

## Problem Is to Train Child

How to offset this mad waste of precious time and to train the child to lose himself in the friendly land of books is my present problem.

A child-centered reading experiment the purpose of which was to arouse an interest in and love of books was inaugurated during the first week of school in September. Since this experiment extended over a period of six months, many secondary aims, such as the improvement in the child's reading ability, the forma-

<sup>1</sup> Dickinson, Emily, *Poems for Youth*, p. 3.

tion of ideals and principles for future life, and the development of an extensive background, were included in the experiment. Innumerable other opportunities grew out of the reading course as it progressed.

For example, in *Read and Comprehend*,<sup>2</sup> a reading test in the form of an elaborate petition was given to the pupils to sign. I prepared a similar petition for my eighth-grade pupils. Without comment I sent it around the room. Several days before, I had made certain that each child had a dictionary in his desk. An exact copy of the petition follows:

Since there has been a noticeable increase in the improvement in the scholarship of the pupils of St. John's School, there has been an urgent petition that greater results would follow if the children were given more recreation. This added improvement warrants a suitable reward.

Friday October 12th, A Holiday

Therefore I add my sincere petition by affixing my signature to this request. It is my desire to beg the authorities for the honor of decapitation on the above date.

Sign here:

When the paper was returned to my desk not a signature was missing. Thereafter not only did the dictionary develop in popularity but this misadventure gave added momentum to the introduction of the reading experiment.

## Reading Vocabulary, I.Q.

From the *Young Catholic Messenger*,<sup>3</sup> reading and vocabulary tests were given in September. On the day following the test, questions on the pupils' reading interests were answered:

<sup>2</sup> Traxler, Arthur E., and Knight, Pearle E., *Read and Comprehend*, p. vii.

<sup>3</sup> Foran, T. G., "Reading and Vocabulary Tests No. 6," *Young Catholic Messenger*, LVIII (Oct. 3, 1941) pp. 33-36.

1. Do you like to read?
2. If you do not like to read, have you any reason for your dislike?
3. What kind of books do you like to read?
4. About how many books did you read during the summer?
5. Write the titles and authors of some books you read recently.
6. What books would you recommend for your classmates to read?

The above questionnaire was followed later in September by an I.Q. test.<sup>4</sup>

From the questionnaire I found that the class was interested in reading and that it had contributed a good list of books for use during the experiment. The I.Q. test showed the group was normal and had the ability to read and improve.

#### **Compiling a Book List and Stimulating Interest**

The following sources were used in compiling a comprehensive book list:

Suggestions of the class.

*Character Formation Through Books.*<sup>5</sup>

A bibliography from *America*.

Book log from Catholic Children's Book Club.

Selections of Mrs. Prange, children's librarian at Ferguson Library.

A mimeographed list was given to each child. The list was also posted in the classroom, as well as in the public library. This gave the class a varied and wide assortment of titles for selection.

To stimulate interest, a book chart on the classroom bulletin board, listing each child's name, recorded with a star each book as either an oral or written report was approved. Index cards (5" x 3") recorded the title, author, theme, and appeal of the story.

An example of a child's report follows:

*Larger Than the Sky*  
Covelle Newcomb—Author  
Place—Baltimore

Important characters were James Cardinal Gibbons, Father Gross and Father Northrop

Important incident—Bishop Gibbons asked Father Gross to write a book explaining the Faith for the backwoods people who seldom met a priest. However, Father Gross persuaded Bishop Gibbons to write the book. No one dreamed of the popularity of *Faith of Our Fathers*.

I liked this book because it shows what we can accomplish by perseverance.

The cards were graded on presentation, clarity, interest, and construction. After recording the marks the cards were filed away for later reference.

<sup>4</sup> Pintner *General Ability Test: Verbal Series-Advanced*, World Book Co., 1946.

<sup>5</sup> Kircher, Clara J., *Character Formation Through Books: A Bibliography*.

#### **Catholic Library Augmented**

Our classroom library of Catholic books was greatly augmented in September through a Ferguson Library loan of eighty books, the latter being exchanged in December for a new selection. For those pupils who found it difficult to make frequent trips to the public library, our convenient classroom plan was a boon indeed. Our library also gave an opportunity to train a few "practical librarians." One girl was outstanding for her ability to check books accurately, not to mention her adeptness in collecting for overdue ones.

A most interesting study was to watch the youngsters selecting a book. It frequently happened that one child would quietly nudge a friend and in sign language ask his opinion of a book. If the answer was an approval, the child walked away hugging the book. If the response was negative, one hop would put it back on the shelf. One boy reported to another, "It is swell; I read it twice." The book was Donn Fendler's *Lost in the Maine Woods*, a prime favorite, which has been in great demand.

#### **Much Interest in Reporting**

Great interest was shown in reporting on the books. "Why I liked the story" frequently brought the response that it was a real, or adventuresome, or a mystery story. One girl's interest was held because she pretended that she was the heroine in the adventure. Another was greatly encouraged in pursuing her desire to become a concert pianist after reading *My Brother Was Mozart*.<sup>6</sup> Many were impressed by principles which should help to develop their characters—thoughtfulness, courageousness, considerateness, perseverance, and ambition.

When the class realized that no criticism was forthcoming because the book was disliked, much frankness was shown. One lad decided it was impossible for a little boy to unravel such a mystery; others commented that the story was dull, or not real, or too complicated, or too dragged.

By comparing the early book reports with the later ones, a definite improvement was noted. Some pupils developed the ability to express the general outline of the book in a few sentences.

#### **Parental Encouragement Helped Children**

In January, in order to obtain more information on the parents' attitude, each child was given a list of questions. They follow, together with a summary of the replies:

1. Do your mother and father approve of all these book reports?

Replies showed that

60% encouraged their children to read.

40% were indifferent.

<sup>6</sup> Wheeler, Benson, and Purdy, Claire Lee, *My Brother Was Mozart*.

2. What reading do your parents have?  
The answers said that  
74% read only magazines and newspapers.  
17% read a book once in a while.  
7% read a book frequently.  
2% had no time for reading.
3. How much education have your mother and father had?  
The results indicated that  
18% did not finish grammar school.  
26% graduated from the eighth grade and ceased attending school.  
10% had part of high school.  
32% graduated from high school.  
7% had part of a college course.  
7% graduated from college.
4. Is the radio on while you are reading?  
The replies were that  
66% do not listen to the radio.  
34% read and listened to the radio, too.

Parental encouragement added to the child's interest and brought about an improvement. The reading matter and education of the parents did not greatly influence the child's reading score. The radio was a hindrance in the plan to develop thoughtful readers.

Deep reflection should be given to Blanche Jennings Thompson's words, "Wisdom comes to quiet people at quiet times in quiet places—and books are most at home in quiet places."<sup>7</sup>

#### Questionnaire to Class

In February the following questionnaire was given to the class:

1. Has your reading developed any ideas on the kind of work you'd like in later life?
2. Have you had any enjoyment in reading these books?
3. Have you any suggestions to give if these books are required for next year's class?
4. Name a few books you would recommend for others to read.

In answer to the first question three hopeful musicians stated that they had received inspiration from the biographies of the composers. Several others said that they had received help in deciding their careers. A large percentage of the class replied that it had already made a decision or was still undecided.

From the second question on enjoyment, the vague response of nearly every child was that he had greatly enjoyed the reading. Some replied by saying they enjoyed taking part in the exploits and adventures of the main characters.

Many expressed their admiration for the courage shown by the various characters; some were inspired by the enduring perseverance of the hero or heroine; a few

stated that the stories made them more thoughtful of others.

Different suggestions were given in replying to the third question. Career books and biographies were the favorite types of books. Others preferred true stories, or narratives of home life and of the sea, or western tales, or war stories.

The group was unanimous in its approval of having the same reading course for next year's class.

The last question was used to compile a permanent book list for the eighth grade.

#### Conclusions from Scores on Reading Tests

What these children learned from this experiment cannot be expressed statistically and conclusively, but certain conclusions can be drawn from the scores on their reading tests. Improvement in the reading scores was dependent upon the child's own interest in reading, his I.Q., parental encouragement, the care with which the child read, and the number of books read during the experiment.

Those whose marks did not improve were absent because of prolonged illness, or were careless readers. Over the six-month period, many of the children's marks fluctuated between the sixth and the tenth grade level. The recorded marks are those of the final test given at the end of February.

Will the experiment in reading have a lasting value? That is impossible to judge; the interest of many has been aroused to the joy of living more fully through reading. If the love of reading remains with even a few, the experiment will have been worth the hours of work involved.

Those who come into close contact with the child have a golden opportunity to inculcate principles of right conduct, to broaden and deepen his knowledge, and to draw him steadily on to a better life. Therefore, to those interested the following:

To parents, strict and otherwise, my advice is to supervise your child's reading; encourage it by giving him Catholic books—biographies, career books, and stories of real people with normal human interests; and finally to limit the use of the radio to recreation hours—and even then to exercise a rigorous censorship over the programs to which he listens.

To Sisters and teachers I would say: Keep up the unsung heroism of the daily reading drill and encourage the child to spend his leisure hours in the realm of worthwhile literature. To your pedagogical efforts, add the potency of prayer and loving trust, that God in His infinite goodness, will permit the child of today to find in his reading that knowledge and strength and inspiration which develops the mind and heart of the ideal citizen and the Christian of tomorrow.

<sup>7</sup> Thompson, Blanche Jennings, "After You Buy the Book," *The Catholic World*, CLXIV (Dec., 1946), p. 249.

# Catholic Action, a School Responsibility

By REV. STEPHEN ANDERL  
*Aquinas High School, La Crosse, Wisconsin*

**S**ECULARISM is the heresy of our times and the lay apostolate is the Church's answer. It is not a new answer any more than secularism is a new evil, but the more solidly this evil has enrooted itself the more the Church has emphasized and demanded the lay apostolate.

The complete separation of the spiritual and the temporal orders in human life is the essence of secularism. It has successively taken the various forms of individualism, rationalism, naturalism, pantheism, materialism, positivism, and atheism. It has, little by little, exiled God from His world—from government, from the school, from economics, from literature, from recreation, from the home, and even from religion. It has relegated religion and the clergy to the sacristy. The popes, however, have sounded a call that is bringing religion far beyond the doors of the sacristy, into every phase of human life and activity.

## *Layman Is Bridge between Human and Divine*

Secularism has separated the human from the divine; the lay apostolate joins them at their point of contact. While secularism tried to take religion out of life by making the various forms of human life inaccessible to the clergy, the official representatives of the spiritual order, the Church is going back into life through the Christian layman, who is the perfect bridge between the two separated orders. He is in the temporal order because he is a layman, and in the spiritual order because he is a Christian. Thus by reuniting the two orders in his own person he can radiate this incarnation of the divine in the human through his activity. He is the point of contact for the restoration of all things in Christ in our secularized world.

Under Pius XI the lay apostolate was to reach its

full stature. He it was who gave to this apostolate the new form that it would need to prevent the materialistic and totalitarian propaganda from giving birth to a humanity degraded and without God. He saw that the laity, and particularly the working classes, would have to play a more important rôle in the Christian apostolate. That fact gave to Catholic Action a new impetus and sketched out for it the framework of a world-wide organization. Catholic Action was thus to become the master-idea of the papacy. It was to be the definite type of machinery devised by the pope to effect the reforms which he had pointed out as so sorely needed.

## *What Catholic Action Is*

Catholic Action is not any kind of lay activity. "Catholic Action," says Pius XI, "must have its own proper organization, single, disciplined, and able to coördinate all other Catholic forces, so that each, for its part, may preserve and scrupulously execute the obligations and the duties confided to it, and that all, taken together, may coördinate their activities in due dependence on ecclesiastical authority" (Pius XI to the Cardinal Archbishop of Toledo, 1929). Catholic Action, then, is organization; it is the lay apostolate organized. Pius XI has defined it as "The participation of the laity in the apostolate of the hierarchy." It is, therefore, (1) the work of the laity; (2) helping to restore society to Christ by active participation in the apostolate of the (a) conversion of others and (b) perfection of self and those in one's circle; (3) doing this in a specially organized manner—organized in a cell, a federation, a parish, a national, and world group; and (4) with the express approval and under the direct authority of the bishop of the diocese. This classic definition, constantly repeated by the pope throughout his writings and discourses, does not leave Catholic Action something vague and



general, but something very definite and precise. In the words of the holy father, "These words are few, but they contain many things, much meaning, and all that there should be in a definition." Moreover, the pope has affirmed that this definition was not lightly given but "only...after due thought, deliberately, indeed, one might say not without divine inspiration."

"It is easy to understand that in practice Catholic Action must adapt itself differently according to the differences of age and sex among its members, and according to the varying conditions of time and place in which they live" (Pius XI to Cardinal Bertram in 1928). In accordance with this recommendation of the pope, members of Catholic Action are *specialized* in their method of organization; that is, they exercise their apostolate upon that section of society of which they are a part and which they can and do influence—their own world, or particular environment. "In order to bring back to Christ the different classes of men which have denied Him," we read in *Quadragesimo Anno*, "it is above all necessary to recruit and form in their own midst auxiliaries of the Church who understand their mentality and their aspirations, who know how to speak to their hearts in a spirit of fraternal charity." "Each state," says Pius XI, "in life will have its corresponding apostle; the workers, apostles of the workers; farmers, apostles of the farmers; sailors, apostles of the sailors; students, apostles of the students" (Pius XI to the Young French Catholic Association, 1934). When speaking of such specialization, Pius XI declared, "It is this method which must be followed..., it is a vital point of all Catholic Action" (to the Federation of Catholic Leagues for Women, 1934), so much so that "it is absolutely indispensable if one wishes Catholic Action to attain its end fully, which is to make of each person an apostle of Christ in the social milieu in which the Lord has placed him" (Pius XI to the hierarchy of Brazil, 1935).

Of all the apostolates, activities, organizations, clubs, societies, sodalities, and institutions which go by the name of Catholic Action, it is obvious, therefore, that only that apostolate, activity, or organization merits the name of Catholic Action officially which fulfills all the requirements and contains all the elements implicit in the definition.

#### **Catholic Action Is Necessary**

Catholic Action, furthermore, is not just a good thing; it is necessary and indispensable. "Without it," says Pius XI, "it would be a miracle—a miracle which one cannot ask of God—if any practical result or any true success were attained in the work of restoring society." And again he said, "We deem it to be as indispensable at the present time as the priestly ministry itself; and in it all must coöperate even if they can do so only to a small extent." If these were not the words of the holy father himself we might consider them a gross exaggeration. Pius XI con-

stantly repeats the necessity and importance of Catholic Action in our times. He declares it providential, a gift of divine wisdom and goodness. Not only is this lay apostolate legitimate and necessary but, beyond that, he declares it indispensable for the Church and wishes to bring its message to all ranks of society and to every phase of human activity. He is not hesitant in saying that it is more efficacious than any other means of action today, more than ever adapted to the needs of our times. He goes so far as to say "that in view of the ministry of Catholic Action the pastoral theology of once upon a time is no more sufficient."

It is necessary because the clergy unassisted are unequal to the problem, first of all, because they are insufficient in numbers. But even if there were enough priests and teachers and even if the people were willing to listen to them, the priest would still have to get in touch with them. To get in touch with them he would have to go where they are: into their homes, their offices, their schools, their workshops, their factories, their places of entertainment, because it is precisely in those places that the great campaign to root Christ out of men's hearts is being fought and is succeeding. The priest cannot penetrate into these places for the simple reason that he has no *entrée*. It is here that the layman is needed. The layman has the advantage since he not only has access, he is already there rubbing shoulders with them. This is the reason also for the insistence on "an apostolate of like by like." No one has a better opportunity of accomplishing more with the day laborer than another day laborer, or an employer with another employer.

#### **Responsibility of the School**

Concerning the responsibility of the school in this matter we might well apply the words of *Quadragesimo Anno* addressed to the clergy concerning the lay apostolate, "It is your duty, Venerable Brethren, and that of your clergy to seek diligently, to select prudently, and to train fittingly these lay apostles..." The words of Pius XII are even more applicable, "The training for the lay apostolate appropriate to Catholic Action is an element essential to education in these modern times, a secure rampart of Christian life.... A wise educator cannot be unmindful of this, otherwise he would restrict the horizons of good which should be widened before the generous souls of young people, he would deprive the Church of valuable helpers and would with difficulty attain all the aims of Christian education" (Letter of Cardinal Pacelli to Religious Superiors, March 15, 1936).

In each age the Church has had her special problems and enemies and in each age she has had the specific remedy or solution for her specific problem. So if these days of neo-paganism are dark they are not without hope. The missionary the popes are sending out into the world is the lay apostle of Catholic Action. But as long as Catholic Action finds no place in our

high schools, colleges, and universities the work must be retarded.

Fundamentally individualism is the root of the trouble. Have not both the manner of our teaching and the courses given in our educational system tended to stimulate and cultivate the selfish instincts? From the day a student enters school to the day he is graduated from college, his personal success is emphasized as the *summum bonum*. Is it surprising, then, if the educated man transfers habits and attitudes which he cultivated at school to the commercial world upon which he enters on leaving his alma mater; if the amassing of material wealth becomes his new objective; if he seeks personal advancement in one form or another; if he becomes indifferent to the demands of others which might impede his personal progress?

The conclusion is easy. We ought, at least, to attempt to put the desires of the Holy See into practice. If the results of our vast Catholic school system have not been all that we might desire, perhaps the reason can be found, at least partly, in the failure to recognize the Holy Father's plan, or in not using it wholly or in part.

In the letter of Cardinal Laurenti, prefect of the Sacred Congregation of Religious of March 1, 1934, we read, "While the work of the religious, in conformity with their sublime vocation, will continue to be principally the formation of the Christian interior life in the souls of the children entrusted to them; nevertheless, this training will be integrated in a fitting manner with the organization of Catholic Action, in order that the youthful souls may be made firmer in resisting the destructive forces of the external environment, and better prepared for their apostolate in the world."

#### **Teachers Must Appreciate Papal Program**

Since the Holy See expects the schools to collaborate in this work of Catholic Action, it is evident that the teachers, first of all, must know something about it—know its nature, its spirit, its program, its technique. If the efforts of the school are to be intelligent and effective, the teachers in these schools must not only be informed about Catholic Action but they should know and appreciate the whole papal program for re-Christianizing the world.

The liturgical movement with its emphasis on social worship and the official prayer of the Church, the doctrine of the mystical body and the lay priesthood, the study and use of the Scriptures, the social encyclicals with their insistence on the Christianization of social institutions and morals, the papal warnings on communism and totalitarianism; the Church's teaching on the family, on woman's place in society in our times; on education, the state, duties of citizens, democracy, and world coöperation—all these must be understood and appreciated and their relationship to one another known if one's attitude is to be balanced and if Catholic

Action is to occupy its proper place in the modern papal program.

Each of these is like a small piece in a mosaic. The entire pattern cannot be recognized until each part is in its proper place. There is a type of individual who develops an exclusive interest in one or the other of these subjects. Such people become extremists and bring criticism on an otherwise good and useful movement. It is not necessary, or even possible, for everyone to be an expert on each part of the program. Specialists are still necessary, but it is important that one's view does not become so specialized that the rest of the program is ignored. One ought to know everything about a particular part of the plan, but something about all the parts.

Teachers, furthermore, should be acquainted with the world scene, so that they may be able to see why the papal reforms are necessary and where they apply. They must recognize that man's surroundings—domestic, social, economic, cultural, political, recreational—have leagued against him. Instead of being agencies assisting the Christian formation—man's development toward his final end—as they were intended by the Creator to be and as they once were, they are now deforming him and leading him away from his supernatural destiny.

The social institutions and customs of any age are merely a reflection of the religious life of a people. And has not individualism been characteristic of modern religious life, even in religious communities? Has not the tendency been to prefer separatism to corporate life, to make more of private than of public prayer, to put the subjective before the objective, to cultivate what is individualistic and to lose sight of that which transcends the individual?

#### **Renewal of Corporate Religious Life the Prime Requisite**

A renewal of corporate religious life, therefore, is the prime requisite for any genuine social reform. It is no mere coincidence that, beginning with Pope Pius X, all the popes have insisted constantly on restoring to its pristine beauty and splendor the liturgy of the Church. Catholics are members of a supernatural society, and their liturgical worship is the most perfect expression of that corporate life. It was Pius X who said, "The primary and indispensable source of the true Christian spirit is active participation in the liturgy of the Church." Note that not just the liturgy is the source of this spirit, but active participation in it. This means that the schools will need to provide ample opportunity and encouragement for all their students to participate in the public ceremonies of the Church, especially the Mass. Frequent Communion, missals, dialogue Mass, and congregational singing of the High Mass are some of the means. To restore congregational singing it will be necessary to restore the plain chant, and that implies having music teachers on the faculty

who not only can render the chant well, but also love it and prefer it to all else.

It is not for us to seek the vehicle to effect these social reforms. The popes have designated it and have described it in great detail. It is the organized Catholic laity—in collaboration with their respective bishops—Catholic Action. Both in *Quadragesimo Anno* and in *Divini Redemptoris* it is made clear that the establishment of social justice is predicated on the previous establishment of Catholic Action, in that it provides a sort of Christian formation which is the indispensable basis of a Christian social order. Both encyclicals devote their final pages to an exhortation to Catholic Action. Teachers must, therefore, be properly informed concerning Catholic Action itself; the number of pronouncements of the Holy See on this matter indicates its importance in the minds of the popes. Cardinal Pacelli, as Secretary of State, in his letter to superiors or orders and congregations of religious, writes: "Special courses of study are to be arranged, to prepare religious for this new work, so that through their teaching and their manifold activities the faithful may be inspired and trained for the apostolate of Catholic Action." In his letter to the hierarchy of Brazil Pius XI wrote: "Now in order that priests, as well as religious of both sexes, and the laity may become ever more efficient in Catholic Action, it is very profitable, as is regularly done in some countries, to have, from time to time, meetings or conventions for the purpose of learning and asking God's grace. There should not only be national congresses, but also conventions for the diocese or the parish, so that, through religious exercises and meditations, through appropriate lectures, demonstrations, and speeches on the matter pertaining to Catholic Action, the people who attend may be inflamed with zeal for the apostolate and be solidly imbued with genuine Catholic doctrine...." "All the members of the clergy," says Pius XI, "should know both the theory and the practice of this new form of apostolate which forms a part of their sacred ministry."

#### **Religious Superiors Must Know Program**

Cardinal Laurenti, prefect of the Congregation of Religious, writes: "In order that the work of education, which the members of the various religious communities perform in their schools and institutions with such zeal and fruit, may be more easily and better coordinated with the program for Catholic Action outlined by the Holy Father, it is necessary that the superiors of these religious communities know this program and its technique more exactly and more completely than is ordinarily the case...." Cardinal Lepicier, prefect of the same Congregation of Religious, repeats this injunction in his letter to Monsignor Serafini in 1930, "Allow us to insist that definite instructions about Catholic Action—its nature, its rules, and its regula-

tions—be given to all religious who are engaged in teaching. Furthermore, some of them should receive an advanced course adapted to their profession of Christian educators. Informative material on such specialized instruction is not lacking. A cursory glance through the abundant literature on Catholic Action will show this."

Cardinal Pacelli congratulates Bishop del Bene for following these directions, "The utility of these courses for religious lies precisely in this, that the mind is enlightened by such useful knowledge, and the will, under the influence of grace obtained by earnest prayer, is fired with a greater zeal for the apostolate. For this reason His Holiness blesses those who have organized Catholic Action courses for religious in the various dioceses, just as enthusiastically as he blessed the promoters of similar courses for priests."

#### **Methods of Cooperating**

A knowledge of Catholic Action will naturally inspire in the teacher a desire to collaborate in the movement, and here again the specific ways of cooperating are indicated by the papal directives. First and above all, religious are directed to give supernatural aid to the organized apostolate. Pius XI insists on this in his letter, *Quamvis Nostra*. Cardinal Lepicier says that "all religious, whatever their immediate end—whether contemplation, education of youth, or works of charity—should pray and offer sacrifices for this great work of Catholic Action." In a letter to the Superior General of the Institute of Our Lady of the Cenacle, Cardinal Pizzardo stresses the need of prayer, "Without a doubt the rôle of religious is, first of all, one of prayer for Catholic Action, which the Holy Father has defined so well as the participation of the laity in the hierarchical apostolate...."

The second way in which they are directed to cooperate is by the provision of aid of a material kind. Pius XI also speaks of this in his letter, *Quamvis Nostra*. Cardinal Lepicier suggests that they offer their physical facilities to the movement, such as opening their houses for days of study, retreats, and other exercises through which Catholic Action works and by giving their assistance to seminars, beginners' sessions, etc.

Pius XI in his letter to the Argentine hierarchy suggests another means of collaboration. He directs that all those who are moderators of various organizations and works of charity, the auxiliaries of Catholic Action, should strive to direct the members of these sodalities, societies, clubs, and other organizations to Catholic Action, informing them—collectively and individually—about this apostolate, showing its necessity and advantages, and encouraging them to enroll in it.

But it is precisely in the work of formation that all teachers can render the greatest assistance to the



movement, for the formation of apostles is the task that is definitely theirs. The time devoted by Catholic Action itself to the formation of its members will vary according to whether they have, or have not, had the opportunity of receiving a thorough training in the institutions designated for that purpose. Such training ought to include, in the first place, an overview knowledge of the papal program of reform, not exhaustive, of course, but a knowledge and appreciation of each part nevertheless. Students should come to know Jesus Christ, the God-Man, personally, as He is portrayed in the New Testament; they must have impressed on their minds and hearts the divine dignity conferred by baptism; the doctrine of the mystical body and its social implications; the liturgy, which is the official social worship of that body; the lay priesthood, with its power to join in offering the Divine Victim, and to unite their own trials, penances, and self-denials with His in reparation and love; the lay apostolate, with its mission to help spread the divine life and truth to all men; the social encyclicals and the papal teachings on such important topics as the family education, economic society, the state, and international coöperation. All these must be passed on to the students as their lawful heritage—and not only explained, but presented in such a way that their application will overflow into the daily personal lives of each student.

There is no reason why the Catholic high school cannot furnish young men and women for the apostolate who have already acquired the Christian view, who will be willing to accept the challenge, and who have received the necessary intellectual, moral, religious, social, and apostolic training. Pius XI considers this so essential that it may not be omitted in any modern Catholic educational program. "The training of youth," he says, "for the apostolate appropriate to Catholic Action is an essential element of education in these modern times." A consciousness of his priestly dignity, the power which allows him, in virtue of his baptismal and confirmational characters to be associated in an active way with the religious and apostolic action of Christ and His Church, will affect the whole outlook of the layman. He will see that Catholic Action far from being a work of supererogation—a spare time hobby—makes an urgent demand on him.

#### *Apostolate Must Be Practiced*

Theoretical training in the apostolic spirit, however, is not sufficient for the formation of the true lay apostle. Opportunity must likewise be given within the school environment for actual practice of the apostolate. Part of the young apostle's training must consist in actually seeing Catholic Action in action and taking part in it—of applying the principle of "like by like" in the action of conquest on fellow-students. That is why Pius XI insisted many times that the practice of the lay apostolate is more necessary in the student

*milieu* than anywhere else. After saying that, "since the future is in the hands of young people, it is particularly in them that one ought to take the most careful interest," he urges in almost the same breath that centers or cells of Catholic Action be organized for boys and girls in "all educational institutions." He urges this not once but many times. "The considerable results," he says, "obtained by these groups or cells where they have existed for some time, should be an incentive to establish them everywhere. We do not doubt that the men and women of religious orders who direct with so much care the colleges and the schools will respond with perfect docility to our will" (Letter of Pius XI to the Hierarchy of the Philippines). In his letter to Italian Catholic Action, September 4, 1940, Pius XII takes these scholastic groups for granted.

The reasons for a strong Catholic Action movement in the high schools are almost self-evident. Following the principle of "like by like," the workers to be Christianized by fellow-workers, and the farmer by his fellow-farmer, these workers and farmers will have to receive their training for the apostolate during their formative years. Only in exceptional cases will the factory worker and the farmer be college graduates. Nor can we wait until the young men and women enter the factory before training them for the apostolate, for that will be too late. The transition between the factory and the school presents a real problem. Unless the workers are trained to a Christian standard of values and to work in groups for preserving these standards before they get to the factory, they will be easily cowed into acceptance of the pagan mould.

#### *Training Easier on High School Level*

The apostolic training necessary for Catholic Action work, which would be relatively difficult in adult age, is much easier on the high school level. This training gives birth to a sense of responsibility and a consciousness of the need for organized groups upon which Catholic Action depends for its solidarity, and this will prepare the young apostles to undertake the tremendous social burden awaiting them in the industrial world. The high school, furthermore, needs Catholic Action for solving its own moral and social problems. Many problems, such as cheating, company keeping, drinking, lack of responsibility, etc., can be solved only by a dynamic group within the school—and this is especially true of the public school—that is willing to take upon itself the mission to save the young lives of their fellow-students.

It is evident, then, that the organization of Catholic Action as recommended by the popes, fills a definite need in the school today and has to be encouraged. On the other hand nothing would be more harmful to the movement than haste. The worst thing we could do would be to organize all the students in our schools into cells immediately. Excessive hurry and mass enrollments without preparation or without true con-



quest would endanger for a long time the success of the apostolate.

The next problem is that of method. There are any number of methods and organizations in existence today, but they are not methods of *specialized* Catholic Action. Most of them existed before such strong and mandatory emphasis was placed on the note of specialization, which might be called the peculiar and unique characteristic of the Catholic Action of Pius XI. Those that are specialized are not specialized enough or they are based on activity specialization instead of *milieu* specialization. The pope's formula for Catholic Action, when first given, could allow any number of interpretations as to how application would be made. In other words the pope did not specify what method would be the best vehicle for putting his formula into effect. He did not do this because he could not know *a priori* what method would be the best.

#### *A Formula, the Jocist Method*

The pope's formula for specialized Catholic Action was first worked out by Canon Joseph Cardijn in Belgium and France, first for one *milieu* and then for all. This method has been presented to the world by Pius XI as "a working model of what he meant by Catholic Action." It is now being urged more and more by Pope Pius XII as a most satisfactory method which he desires to be adopted universally. It has been adopted by almost all countries where specialized Catholic Action is actively progressing. It is generally referred to as the Jocist method.

Following the definition of the Pope, there are three elements in Catholic Action. Obviously Catholic Action is primarily *action*. If it is not action it is nothing. Action is bound up with the idea of apostolate. Secondly, because Catholic Action is action toward a definite end, it must be intelligent action. There must, therefore, also be *study*. In the third place, Catholic Action is not individual action, but organized group action, since it is a participation in the organized apostolate of the hierarchy. There must, therefore, be *organization*. The three elements, then, are: study, action, organization.

The driving force and the heart of the Jocist technique is the *inquiry method of observe, judge, and act*. It is simply a small group observing, judging, and acting together on and in its own environment with a view to Christianizing it. The inquiry is a searching for truth, for information or knowledge. It is a social inquiry into the mentality and conditions of a specific environment. And it is a systematic group inquiry, that is, it is neither unorganized nor individual.

#### *Inquiry and Organization*

The inquiry, furthermore, has three parts: (1) observation—a gathering together of all the facts and angles of the particular problems as they are in the *milieu*, (2) judgment—a comparing of the environment,

the situation, the problem as it is with the Christian standard, as it ought to be on the basis of the teachings of Christ, and (3) action, which means, first of all, to formulate and to decide upon a concrete, definite, and concerted plan of action which will make the situation more like it ought to be if carried through, and secondly, the actual carrying out of the plan of action. The object of the action is twofold: first to make the things and the people in the *milieu* more Christian—this is the actual apostolate—and secondly to form and to educate the Catholic Action man—this is the formation for the apostolate. There is, however, nothing successive about these two. They go forward simultaneously, each assisting the other. Each of the three parts of the inquiry is important in relation to the others, each one is essential in attaining this twofold object of Catholic Action—the formation of the individual and the re-Christianization of the environment.

The method of organization in the Jocist technique is the cell method. A cell is a small group of six to ten persons—the natural leaders in an environment—of the same age, sex, occupation, and state of life, who have come together with a priest for Catholic Action. A multiplicity of cells is joined together in a section, a federation, a parish, a diocese, a national, and eventually a world organization in order to give them the needed unity and coordination. The study week and the various leaders' bulletins provide a unified program of action. Why this organization? Because the pope has asked for it. "The individual apostolate," he says, "is no longer enough," which is like saying that an organized apostolate is necessary. The complexity of modern life demands an organized apostolate. Isolated, individual activity and study are not enough. Only organization can create the Christian institutions that can re-Christianize society. Only organization can provide the educational, moral, and social group force necessary for the formation of the individual into a truly social and apostolic man. It is the only avenue to the ideal Christian corporateness.

In the cell meeting doctrine comes into contact with the real problems of life. In the cell the actual observation, judgment, and action bear fruit. Here the members pool their observations of everyday life, compare them with the ideal situation, and plan their group action. "The method of observe, judge, and act is the only method to assure really effective action, for it is geared immediately to all problems and can solve them while they are still problems, and not as so often happens in a more leisurely and academic apologetics, long after they have become history."

The cell technique and the inquiry method are psychologically sound. They utilize most advantageously the moral, social, and psychological forces of the group in forming the individual. In the small group everybody is important; everybody belongs; everybody talks, plans, and has a chance to lead. The

small group gives the individual courage. It fortifies him socially, morally, spiritually, and psychologically. It gives him ideas, checks him up, and gives him power. A Catholic individual, zealous as he might be, could not expect to make any appreciable headway. To succeed in getting a young worker, or a young farmer, or a young student to do something, no matter how small, is to make something in his Christianity pass into his real life. To put these into a group plan is to Christianize an environment, at least in part.

#### *The Chaplain and School in Catholic Action*

If educators "respond with perfect docility" to the pope's appeal, Catholic Action groups will exist in the schools. To avoid errors and in order that these groups might follow the pattern suggested by the popes as well as to accomplish the maximum good, two questions require a brief consideration. The first of these is the chaplain or "ecclesiastical assistant" and the second is the relation of the teachers and the school administration to these cells or groups in the school.

Since Catholic Action is a participation of the laity in the apostolate of the hierarchy it is by its very nature and end under the complete control of the hierarchy, from whom alone it can receive its official mandate and directive rules. Such an official mandate from the bishop is necessarily accompanied by certain control. Since time does not permit his undertaking this control personally, the bishop delegates it to others, called in papal pronouncements "ecclesiastical assistants," or chaplains. The Holy See frequently mentions that the priests are to act in this capacity. To quote one example, Pius XI, in his letter to the bishops of Colombia, writes, "The priests will have to be the soul of these associations, giving an impulse to all energies and inspiring apostolic initiatives. They will represent the authority of the bishops, and, while leaving to the laity the direction and responsibility of these associations, they themselves will have to be responsible for the interpretation and constant and faithful carrying out of the principles and directives established by the hierarchy." There will be no authentic Catholic Action without the assistance of one priest.

The second consideration is the relation of the school to the specialized groups of Catholic Action. If such units are not yet organized among the students, not every teacher who feels the urge should start them. Care, too, should be exercised in taking any step in organizing groups of the Young Christian Students without the leadership and coöperation of a priest. Prayer, sacrifice, and the religious, moral, intellectual, and apostolic formation of the students are basic for the apostolate; and, until a priest is available, these points might well be stressed by every faculty member.

If Catholic Action cells are already organized in the school, then all members of the personnel, men and women, are expected to collaborate with them and with

the "religious assistant" (sometimes called "technical assistant," that is, a faculty member who assists the chaplain) in the full measure of their strength, since as Pius XI says, "the training of youth for this modern apostolate is an essential element of education in these modern times." The form that such collaboration will take will be both negative and positive.

#### *Faculty Should Not Oppose Movement*

From the negative point of view, members of the faculty should not oppose the movement, which has been known to happen, or consider it an extra burden for the students—something which upsets the regular routine of other school activities. They should not accept assignments connected with it reluctantly or perform such duties halfheartedly. They should be willing to make personal sacrifices for its success and expansion. When correcting a student who is known to be a member of Catholic Action for some misconduct, the teacher or administrator should not allude to his membership in Catholic Action, lest such comments weaken his influence with other students or arouse in him a feeling of aversion for the Y. C. S. Neither should the connection between virtue exhibited and his membership in the Y. C. S. be stressed, since this might easily develop a "holier-than-thou" attitude in them.

Important from the positive viewpoint are these points: The faculty should constantly pray for the Catholic Action members and the directors of the movement and make many sacrifices so that God might bless them and it. Each member of the faculty should familiarize himself with the theory and the practice of the movement and participate in its study weeks in order to keep informed on the latest developments and the current program of the Y. C. S. They should try indirectly to propagandize the ideas and the program of the Y. C. S. whenever the occasion presents itself and, whenever possible, praise the accomplishments and successes of the movement. Giving personal counsel with understanding and sympathy to the members when they come for it is, perhaps, one of the greatest services that a faculty member can render the Y. C. S. Finally, although all the members of the faculty cannot be religious assistants to the movement, all can support and promote this organization so dear to the heart of Christ and His vicar on earth.

#### *Advantages in Schools*

The advantages of these Catholic Action cells in the school and the apostolic formation they give the students are pointed out by no less an authority than Cardinal Pacelli, now Pope Pius XII. In his letter to the superiors of religious orders he wrote: "In the first place it is a safeguard of Christian living." The apostolate deepens the students' personal convictions concerning the truths of religion, and develops a sense of responsibility for living them more faithfully. "Train-

ing for the lay apostolate," Cardinal Pacelli continues, "makes for the welfare of the school itself, for no one will question the incalculable good it does by way of mutual example among the better disposed students, the power it gives them to bring their less exemplary fellow-students to better ways, the impulse it gives them to draw from their daily life at school or college a true preparation for the work which they expect to undertake, either during vacation or at the end of their studies, in the ranks of Catholic Action." Finally, Cardinal Pacelli says that the young people who have received such a formation "make more hardy soldiers to overcome the many grave dangers which are incident to the social life of our day, and which as we know too well from experience, are very common even among young people who have been educated in Catholic schools."

Such, then, are the desires of the holy father concerning Catholic Action and the training of students for this lay apostolate. The Church expects educators to prepare Catholic youth to be more than ordinary Christians, interested in their own salvation and sanctification. It wants the school to train up a body of dynamic young apostles enthusiastic about the mission, which is theirs in virtue of their confirmational character, of spreading the divine life and truth of Christ to others. In any given environment, these lay apostles will have three distinct ends in view: to conquer the masses living in that environment, to Christianize the actual life of each of them, and to Christianize the institutions in the environment in which they daily live.

Long ago the plan of the popes should have been in operation in our schools. If, years ago, we had chosen and trained these apostles as we had been instructed

to do, what a vast organized army of lay apostles we should now have working to build up the kingdom of God all over the globe! Will we fail in these difficult times when the Church presents Catholic Action as the providential means for extending the reign of Christ, and when the union of all efforts to insure its success is imperative? Christ's kingdom will not fail in its final achievement on account of our failure to cooperate in raising up apostles. Should we fail, He will raise up a future generation to do that work and it will be to our eternal discredit that we had little or nothing to do with the building of that body which is Christ.

*Ut in omnibus glorificetur Deus.*

The following literature is recommended for a study of this subject:

- Anderl, Rev. Stephen, and Sister M. Ruth, *The Religious and Catholic Action*, LaCrosse, Wis., St. Rose Convent.
  - Anderl, Rev. Stephen, and Sister M. Ruth, *The Technique of the Catholic Action Cell*, LaCrosse, Wis., St. Rose Convent.
  - Civardi, Msgr. Luigi, *A Manual of Catholic Action*, New York, Sheed and Ward.
  - Fenton, Loretta, and Mary Lou Genova, *Four Years in a Cell*, Chicago, Catholic Action Federations.
  - Ferree, Rev. William, S.M., *Introduction to Catholic Action*, Washington, D. C., N.C.W.C.
  - Fitzsimons, Rev. John, and McGuire, Paul, *Restoring All Things: A Guide to Catholic Action*, New York, Sheed and Ward.
  - Geissler, Eugene S., *The Training of Lay Leaders*, South Bend, Ind., Fides Press.
  - Hesburgh, Rev. Theodore M., C.S.C., *The Theology of Catholic Action*, Notre Dame, Ind., Ave Maria Press.
  - James, Stanley B., *Christ and the Workers*, London, Sands and Co.
  - Lelotte, Rev. Paul, S.J., *Fundamental Principles of Catholic Action*, Melbourne, Australia, National Secretariat of Catholic Action.
  - Mayne, Rev. C., S.J., and K. W. Mitchell, *The Enquiry*, Melbourne, Australia.
  - Program of Action*, Loveland, Ohio, Grailville.
  - Roy, Rev. Henri, O.M.I., *The Y. C. W. Movement*, Manchester, N. H., The J.O.C.
  - What Does the Pope Say about Catholic Action? Some Papal Pronouncements*, Sydney, Australia, Pellegrini and Co.
- The publications of the various Catholic Action groups.



# A Message for Sisters from Pius X

By SISTER MARY PAULINE, AD.PP.S.  
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**F**RRIENDS of God throughout the world today are worried. When the sin of an age is lust, or drunkenness, or pride, openly, there is something one can do about it. But when the sin of an age is this-worldliness, not a definite thing but a poisonous atmosphere, there does not, on the face of it, seem to be very much that can be done. St. Teresa said, in the hectic post-Reformation days, words true today also: "I wished that as the enemies of God are so many and His friends so few, these latter might at least be good ones."<sup>1</sup>

## Points for Meditation and Guidance

Among those friends are the religious teachers, all earnestly seeking to do that precious task of teaching religion very efficiently. And in the task, Pius X, the great enemy of modernism, has some beautiful points for their meditation and guidance. In the encyclical, *Humani Generis Redemptionem*, which he published on the feast of the Sacred Heart in 1917, he describes the qualifications of the priestly preacher. In the modern secular world, woman has in our age taken on many of the works formerly reserved to men; and this change of status has had ecclesiastical recognition in the words of our present Holy Father to the Italian women, whom he urged to take their place in civic life in order to offset the undue influence of worldly minded women in the civic forum. So also, in the world of religion teaching, there are notable precedents for applying the directions for the priestly preacher, *mutatis mutandis*, to the Sister teacher. In the second half of the nineteenth century God supplied us with saintly models in such "strong women" as the venerable Maria de Mathias, founder of the Adorers of the Most Precious Blood, who taught in the

very churches the uninstructed Italian proletariat, and our own native glory, St. Frances Xavier Cabrini. Has he not also given us directions for that work in the encyclical on preaching of the saintly, other-worldly Pius X?

The encyclical points out that, according to the Council of Trent, those are fit for the office of preaching who "can exercise the ministry with profit to souls."<sup>2</sup> The vocation to preach demands two great general abilities: character and learning.

St. Paul is presented to all preachers of the Word as example and model. He had not the mere worldly learning, useful as it was, that he gained at the feet of Gamaliel. He had the direct revelation of divine truth. Besides human learning and divine enlightenment on the truths he preaches, the teacher of the Word must have knowledge of self, of God, and of his duties to God.

## St. Paul a Model for Teaching Religion

St. Paul is again given as model of the second great area of ability absolutely necessary for the successful teaching of religion. His character gives us three broad lines for imitation. First of all, from the day of his conversion, conformity to God's will was his soul-ideal. "Lord, what wilt thou have me to do?" Added to this, there was, and we too must seek to acquire it, patient endurance of hardships, with no personal limiting of the cost, so only Christ be preached. With conformity to God's will, and patient suffering, goes a third character trait, the spirit of prayer. This of course precedes and follows all wholesome learning and all true character building.

Pius X quotes St. Peter Damian in words well worth pondering. "For the preacher two things are especially necessary; namely, that his words should be

<sup>1</sup> *Way of Perfection* (London, Thomas Baker, 1935), p. 6.

<sup>2</sup> In *Catholic Mind*, Vol. XV, p. 397. All references to the encyclical throughout this paper refer to this translation.



rich in ghostly wisdom, and that his life should be conspicuous for the luster of its piety."<sup>3</sup> Damian goes on to say that holiness is the more important of the two. If a teacher of religion cannot attain to both learning and holiness, holiness is to be preferred to learning. For though showers of wisdom come from the lips, the rays of piety must come from the teacher's life.

#### *St. Paul a Guide on Matter to Teach*

St. Paul is our guide, too, in the matter which we are to teach. He said of himself that he knew nothing among men but Christ and Him crucified. That last word is pointed out by Pius X as essential. There should be no glossing over of sterner stuff. If our people are racist-minded, secular in their attitude to marriage and religious vocation, we must not fear to displease them by telling them the truth.

Pius X quotes a powerful sentence from that powerful

<sup>3</sup> *Ibid.*, p. 405.

preacher, St. Bernard, that we teachers of religion should engrave on our hearts: "Today we have in the Church a profusion of conduits, but how few are the reservoirs!"<sup>4</sup>

How can we do all that our profession as teacher of religion demands of us? All good things come through Mary. The conclusion of this encyclical may well crown our summary of it:

Through the intercession, therefore, of the most Holy Virgin, the August Mother of the Incarnate Word Himself, and the Queen of the Apostles, may Jesus Christ the merciful and everlasting Shepherd of souls vouchsafe to look down with favor on His flock, fill the clergy with the apostolic spirit, and grant that there will be many who will strive eagerly "to present themselves approved unto God workmen that need not to be ashamed, rightly handling the word of truth" (2 Tim 2, 15).<sup>5</sup>

<sup>4</sup> *Ibid.*, p. 407.

<sup>5</sup> *Ibid.*, pp. 407-408.

## *Invocation*

By HIS EMINENCE, FRANCIS CARDINAL SPELLMAN

*Alfred E. Smith Memorial Foundation Dinner, October 14, 1947*

O gracious God,  
Bless America!  
Bless Thou the World!  
Thy chiefest glory is to show forth goodness,  
Blessing all nations with Thy riches,  
Making Thy countenance to shine upon them,  
Making Thy life to stir within them.  
Yet do I pray Thee still,  
Gracious God,  
Bless Thou America!  
Bless America with Thy Spirit of Goodness  
That this nation may give, even as she has received.  
Thou hast been good to our land and people;  
May America be good to all other peoples,  
Sharing her substance today with suffering nations.  
From of old, Thou did'st bless Thy world,  
Binding it to laws both firm and wise,  
Guiding its course with purpose and power,

Thine Angel "Duty" pointing the way,  
Through smoke of battle and peaceful valleys.  
Under Thy blessing, no nation strives in vain:  
Seek they Thy justice, blessings descend like dew;  
Flaunt they Thy precepts, they beckon their own doom;  
History is the wall on which Thy finger writeth.  
With Thy blessing, comes peace, girded with justice,  
Gladdening nations with prosperous ways,  
Sowing good-will among fertile peoples.  
Yet do I pray Thee still,  
Gracious God,  
Bless Thou the world!  
Bless the world to know Thy Will,  
Bless the world to do Thy Will,  
Bless the world to give of Thy goodness  
That so Thou mayest be glorified by the world and the  
world by Thee. Amen.

# Need for More Vocations to Teaching Brotherhoods

By BROTHER ADELBERT JAMES, F.S.C.  
357 Clermont Avenue, Brooklyn 5, New York

THE occasion of the centenary of the Brothers of the Christian Schools in America focuses attention once again on the remarkable expansion of the Catholic educational system in the United States and the rôle played by the religious orders of priests, Brothers, and Sisters who have made that expansion a reality. Further, it emphasizes the fact that if there is to be continued expansion, there must be an increased number of vocations to the teaching orders with which the progress of Catholic education is inevitably bound.

From the financial aspect alone, this is obvious. The Catholic school system in the United States comprises approximately 23 universities, 175 colleges, 2,150 high schools and academies and 8,100 elementary schools. The system serves over 2,500,000 pupils at an annual expense of more than two hundred million dollars. This figure would run into many more millions were it not for the comparatively gratuitous teaching of an army of religious men and women who have dedicated themselves exclusively to the work of Christian education.

It is from these Catholic schools that the vocations to the religious life come. The system, therefore, would seem to be in a sense self-sustaining. This is not true. While the largest per cent of religious vocations are fostered in the Catholic schools, they are not all attracted into the teaching orders. Many are directed to the diocesan clergy, contemplative orders, missionary societies, and congregations devoted to nursing and social service.

## *More Catholic Schools and Teaching Brothers Needed*

When to this is added the fact that the Catholic school system has not kept pace with the general expansion of the Church in America, the vicious circle

becomes apparent. Catholic schools are needed to handle an increased Catholic population that faces a growing paganism in the world. An increased Catholic school system demands increased numbers of religious teachers. And yet the normal flow of vocations is not enough to meet present demands. It is little wonder, then, that one of the chief concerns of the bishops in America today is to interest generous, self-sacrificing youths to heed the call of Christ to work in His vineyard as religious teachers. And special emphasis has been on vocations to the teaching brotherhoods.

A teaching Brother is one who dedicates his life exclusively to teaching boys in schools, colleges, and universities. He is not a priest and he does not aspire or train to be one. His is a vocation distinct in itself, blessed abundantly by God and sanctioned wholeheartedly by Holy Mother Church. Upon the teaching Brother is placed the responsibility of moulding boys in their formative years and turning their hearts and minds to God. It is his privilege and sacred trust to foster vocations to the priesthood and religious life and to form militant Catholic laymen whose lives are patterned on the life of Christ.

The source of his strength lies in God's solemn approval of the life he has chosen and the religious profession he has made by the vows of poverty, chastity, and obedience. He lives in the presence of God. Rising early in the morning, he hastens to the chapel for prayer. There, in meditation, Mass, and Holy Communion, he unites himself with God, the Source of all power and wisdom. The rosary, daily teaching of religion, the work of the classroom, private study, evening spiritual reading followed by a visit to the Most Blessed Sacrament, recreation and night prayers, fill out the Brother's day.

## *Brother's Training Is Full Preparation*

The Brother's training eminently prepares him for the

task of educating the whole man spiritually, intellectually, culturally, physically. His life, profession, and daily religious study prepare him to handle the first aspect. His university training for bachelor, master, and doctoral degrees makes him a well-educated, cultured gentleman, ready to impart these qualities to youth. His supervised recreational hours in the juniorate, novitiate, and scholasticate develop his ability to coach sports, direct plays and oratorical contests, guide the staffs of school paper and year book, and in general, supervise the after-school-hours of his boys.

Father Daniel Lord, S.J., sums up the work of the Brothers in these words:

Without the possible distractions of the priesthood, Brothers give their undivided energies to the boys in their classes. They walk with them in the schoolyard and meet them on the playground. Divided from their boys only by the thin lines of a cassock and the tremendous but invisible wall of their vows, they can win confidence, solve problems, and offer sympathetic understanding. They are teachers lifted to supernatural heights by their consecration. They are friends made sacred by their vows. They are the unsung heroes who fight the daily battle in which the enemies of youth are beaten and youth itself won for Christ.

It is, therefore, quite obvious why the bishops of America are appealing to Catholic youths to examine the life of the teaching brotherhood and sincerely ask if God is calling them to that way of life. The signs of a vocation are not obscure or mysterious. All that are needed are: (1) a desire to serve God and save one's soul as a religious teacher, (2) the general qualities of soul, mind, and body that are required to carry on the work of Christian education, and (3) to be accepted by the superiors of the particular institute or congregation.

#### *A Sublime Calling*

The boy who responds to a vocation such as this enters a sublime calling. In his career as a religious teacher, he will have the responsibility of shaping the lives of thousands of boys under his charge. It will be his lifelong task to make them a little better for having known him. He will be rewarded by the sparks of maturing intelligence in the youth he teaches; his lessons will shape a growing faith and will fire conviction to live life beyond the selfish ends most lives are lived for. An evil teacher may be able to do incalculable harm, but a good teacher can do good that stretches beyond the reach of his imagination. St. John Chrysostom was drawn to superlatives in describing the vocation of the Christian teacher: "There is no painter, there is no sculptor nor artist, be he who he may, that can be compared to the man who knows how to form the minds and hearts of youth. This is a work far surpassing the finest creations of human art, to reproduce in souls the living image of Jesus Christ."

To what greater good or more splendid achievement could a young man direct his life than the calling of the brotherhood? His words, his admonitions, his example will be carried in the minds of his students all their lifetime and even passed on to other generations to a sum total of good that only God can estimate. If only one boy were persuaded to hate evil and do good by his teaching, his life would be a spectacular success. But his vocation will bring to him thousands of boys to profit by his insight and example.

Pope Pius XI told the Christian Brothers: "Your work in the Church is second to none." "Today," he said, "the Christian school is the most important thing in the world for the Church and for society. Among the institutes established for the education of youth, that of the Brothers of the Christian Schools holds an eminent position. The services that it has rendered to religion and education are so inestimable that all evidence points to its being founded by a special disposition of the will of God. Due to your teaching, youth has progressed not only in secular studies, but what is more important, in the practice of virtue." As a peroration to this message the Holy Father urged the Brothers to "multiply your schools and colleges throughout the world, increase in numbers in whatever land you may be..."

#### *Brothers Need Help to Foster Vocations*

This wish of His Holiness is certainly the wish of the hierarchy in America today, but it is not a task for the Brothers alone. About 95% of all vocations to the brotherhood stem from Brothers' schools. Since there are only 3,177 Brothers teaching in American elementary and secondary schools as compared with 4,964 priests and 70,196 Sisters, their numbers will continue to be small unless more vocations come from other Catholic schools.

The hope for such united action was expressed by Pope Pius in a letter to Brother Gabriel Marie, superior general of the Brothers of the Christian Schools:

The Sons of St. John Baptist de la Salle excel in this most excellent work [Christian education]. This is shown by the colleges, schools, and other works founded by them for the good of youth, which we know flourish not only in Europe, but also in America, Asia, Africa, and Australia. We rejoice from our heart for this, and, desirous of a more abundant fruit, we ourselves, daily ask the Lord to send laborers into His harvest, and we especially exhort our venerable brethren, the archbishops, bishops, and the clergy throughout the world, to show themselves willing helpers in your project, to multiply vocations, since they may hope for everything good from a religious family whose benefits are lasting in their fruits, and spreading widely among the people.

Here then is a challenge to every Catholic teacher. Surely, in every school there are intelligent, generous, good living boys who do not feel called to the priesthood but if properly instructed and encouraged, would like to serve God as religious educators.

Perhaps once or twice each term a religion lesson could be devoted to the vocation of the brotherhood. This could be supplemented by the distribution of vocational literature from any one or all of the Brothers' institutes. Personal guidance and encouragement would be advantageous in individual cases where a vocation is evident. Finally, class prayers directed for more vocations to the teaching brotherhoods would

impress youths with the need and would draw down the blessings of God.

No one denies that the harvest is great. Facts prove that the laborers are few. Teachers, therefore, who are sincerely interested in the expansion of Christian education should adopt some plan of instruction and prayer that God may soon grant the increase in vocations to the teaching brotherhoods.

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## Family and World Society

**B**UT the concern of the Catholic family does not end merely with the immediate community in which it is. No human being, no matter in what far corner of the earth he may be or what strange customs he has or language he speaks, is ever removed from the family of all men under God. Every man has a right to appeal to the love of God, his Father, and he has the right also to appeal to the love we should have for him as a brother. It was Christ Himself who taught so powerfully that, "as long as you do this to these My least brethren, you do it to Me." No man is so lowly, no man is so wretched, that he ever entirely loses the significance of being another Christ. The ancient custom of welcoming every stranger into the home as a guest in the name of Christ has a deep symbolic meaning. As Catholics and followers of Christ we cannot, without compromising our own eternal salvation, deny anyone—of whatever race, creed, or color—the right to our charity. At home, therefore, in our relationship to all

peoples of our own community, we must practice true love of neighbor. But abroad, too, in the international affairs which concern the whole family of nations and individuals far removed from us, we must take an equally grave responsibility. For in so far as we have isolated ourselves from any human being on earth, in so far as we have denied him acceptance and reasonable justice and charity, we have denied and rejected our brother in Christ. We who say the "Our Father" daily must never cease to meditate that, as God is our Father, then all men are our brothers, whoever they are or wherever they may be. We must love them as ourselves. Only thus can we fulfill the law of charity, not only to our own family and our own community, but to the whole communal family of the human race.—GERALD VANN, O.P., "The Family and Community Living," in *The Homiletic and Pastoral Review*, January, 1948, page 275.



# Organizing and Maintaining Confraternity Religion Classes

By SISTER M. VIOLA, R.S.M.  
*St. Gabriel Convent of Mercy, Chicago 9, Illinois*

THE problem of providing adequate religious instruction for public school children is ever a vital one. Probably one of the happiest solutions has been the formation of the Confraternity classes to attend which children are released from their classes at the public school for one hour a week in order to receive priceless lessons in their holy Faith.

Naturally any organization or movement productive of so much good has difficulties and obstacles which must be surmounted. The purpose of this article is to anticipate some of these difficulties and to overcome them before they become real hindrances to the priest or sister in charge.

## *Selection of Teacher of Extreme Importance*

The selection of the instructor is of paramount importance, since she must dismiss her own class in order to take over the teaching of these underprivileged but eager youngsters not in the parochial school. The one chosen must be a person who literally loves this type of zealous labor; for these little ones are quick to detect a cool, impersonal attitude on the part of the teacher. Whenever feasible the superior might give the Sisters an opportunity to volunteer for this work or at least try to discern their attitude toward or interest in it. At any rate the youngsters must be convinced that the Sister in charge sincerely loves her work and her pupils, and is eager and willing to impart to them a knowledge and love of God and of holy things.

Several weeks before classes commence—perhaps in those last few languid days of vacation—letters could be prepared which would later be forwarded to parents of former or prospective new pupils, notifying them of the resumption of instructions. As a part of Catholic Action, children of the upper grades in the parochial

school deem it an honor to be entrusted with the delivery of these messages. Such a letter might well contain a paragraph like the following:

We are all well aware of the dangers which beset our youth in a world of purely materialistic philosophies. We wish to give your child all the opportunities possible to grow up to be a morally good adult. For this great task we have dedicated our lives of service and promise to give your child the best that is in us. But your coöperation is imperative, for a good home life is the foundation of all good works. Therefore we ask that you see to it that your child is prompt and regular in class attendance and faithful in fulfilling his religious obligations.

I find that these letters are well received, for these parents are just as fond of their children as any parents, and a motherly solicitude and interest on the part of the teacher usually merit the loyal support of the home.

## *Notify Public School Principals; Other Preliminaries*

The principals of the public schools should be notified well in advance of the opening date so that they in turn may inform their faculty. Most of the teachers are eager and willing to have their children benefit by religious training. Often they have supplied addresses of children who they surmised were or should have been Catholics, and letters were forwarded to the parents.

To assist in maintaining good discipline when the groups come, some recognition should be made of their efforts to be quiet and orderly. A flag could be placed on a landing and remain there for a week as a reward for good ranks, or if this is impractical, a chalk flag might be sketched in outline in a conspicuous corner of the room and a stripe or star colored in each time order is maintained. The ingenious teacher will find many means of securing the desired good behavior.

At the initial meeting the children should be grouped according to their religious experiences: pre-first Com-

munion, pre-confirmation, and post-confirmation. The groups should be kept *small*, since they comprise pupils of varying grades and abilities. Every opening session could well be spent reviewing the tokens of our Faith: blessing oneself properly, genuflecting correctly, standing, sitting, and kneeling in a religious manner.

These children love to feel that they are a part of the parochial school family, at least for one hour of the week; therefore, I have trained them to join in the singing of our simple hymns on Sunday, have them pass out from class with our children, and encourage friendships between the two groups. A simple Mass book passed and collected on Sundays keeps restless hands busy and attention fixed on the mysteries celebrated.

#### ***Home Study, and Planning the Hour***

The problem of home study proves a knotty one, since, if the catechisms are taken home after class, they rarely come back, and some scoldings result. Over the week end I duplicate the lessons I wish the children to learn, and date each. As many as six lessons can be placed on one long sheet; these are cut off as needed, and, after the new lesson has been presented from the catechism, the typed copy is passed out to take home and learn, and the books are retained in school. The stencils are filed and used from year to year, so that the work need only be done once. During the class the children do the activities in the book, study the illustrations, and recite on the lesson prepared at home. Little rewards in the form of discarded Catholic comics, *Confraternity Messengers*, and holy cards stimulate interest, and may produce some good when they are brought home to the proud parents.

If the hour is carefully planned beforehand, a great deal can be accomplished. A sample time-budget follows:

- 2:05-2:15: assembly, roll call, and prayers.
- 2:15-2:30: review of previous lesson, activities from the catechism, discussion.
- 2:30-2:40: hymn singing, or a story from the life of Christ or of the saints.
- 2:40-3:05: presentation of the new lesson, assignment, prayers, dismissal.

The review of the previous lesson might well include drill on the commandments and precepts, the form for confession, and a brief talk on the liturgy for the coming Sunday in the post-confirmation group, with simpler adaptations of the same matter for the younger children, special emphasis being placed on Christlike conduct at home and abroad in keeping with the teachings of Christian social living.

#### ***Problem of Non-Attendance***

When a non-attendance problem arises, a friendly visit to the home often irons out any difficulty which

may be present. The understanding and sympathetic teacher can see at a glance the difficulties under which the busy mother labors and will appreciate any and all efforts she makes to provide loving care for her dear ones. It is from homes where this care is lacking and family discord prevails that the unadjusted child frequently comes. Much can be done if the teacher trusts the child and convinces him of her awareness of his struggles. A little private talk after class can establish friendly relations if the pupil sees that the teacher is sincere and is willing to "go to bat" for him should he get into any trouble. Undoubtedly the Sister's influence must be potent to offset the lack of domestic tranquility, but with grace all things are possible. Let us hope that the troubled child looks forward to the religion class as the bright spot in his clouded horizon.

The Confraternity director here in Chicago also recommends that the Sisters visit the public school on one of the holy days when the children are in session there. A friendly relation between their classroom teacher and religion instructor creates a sense of unity and security in the child's mind.

#### ***Preparation for Reception of a Sacrament***

Two months before the reception of a sacrament, an intensive remote preparation is begun. Children are urged to attend daily Mass, say extra prayers, and make special efforts to prepare themselves for His coming. Class is conducted daily after public school dismissal for one-half hour several weeks before first Holy Communion and confirmation to impress upon the children the importance of the step they are about to take.

In class the children are encouraged to tell about their little conquests over self for the enlightenment of the timid or perhaps careless. A triduum of Masses and Holy Communions preceded by confession is offered as a proximate preparation for confirmation.

Often the attitude of parents is to have their children "take" the sacraments as soon as possible and "to get it over with." To counteract this ignorance and misconception of the purpose of religious instruction, I make it clear from the very outset that *all* children must attend instructions until their graduation, as a preparation for life. Thus they are aided during a critical period of their lives when the lessons instilled in youth are put to the test.

This indeed sounds like a heavy and formidable program to a Sister who already has a full working day; but the joy and peace experienced in witnessing these little ones lisp their first prayers to a God whom they have so recently met surpass any joy which is not blessed by the Savior's generous promise:

"Amen, I say. . . as long as you did it to one of these my least brethren, you did it to me" (Matt. 25, 40), and again, "they that instruct others unto justice shall shine for all eternity" (cf. Dan. 12, 3).

# Our Divine Savior as an Educational Philosopher

By S. GEORGE SANTAYANA, M.A., M.ED., PH.D.

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ALMOST every group claims Our Divine Savior.

It is a very striking tribute to His character, influence, and teaching. He has been so claimed by very widely different groups. To Mahomet Our Savior was one of the prophets. To the modern liberal Jew Our Divine Savior is that saintly souled seer who, with a confirmed and compelling consciousness of responsibility and devotion to God, exemplified a code of human duty never as yet transcended upon the earth.

To some socialists the founder of Christianity is a socialist because He warned against the deceitfulness of riches and taught that it was hard for a rich man to enter the kingdom of heaven. To each separate Christian group Our Divine Savior is peculiarly its own.

Educational philosophy is interested particularly in the intellectuality and pedagogical resourcefulness of Jesus, though recognizing His other qualities—physical, moral, social, vocational, emotional, and spiritual.

## The Great Teacher

Our Lord has been called the Great Teacher. In fact, He was one of the masters of the teaching art, along with Socrates and Aristotle. In method His teaching resembles that of Socrates. In mental comprehensiveness He surpassed Aristotle. The Sermon on the Mount is characterized by *right views*, right intentions, right speech, right action, right occupation, right mindfulness, right concentration.

Each of the three had an intense consciousness of a mission to be fulfilled, and the magnetic personality of the effective teacher. Jesus was undoubtedly the greatest of the three; at least His influence has been the greatest upon our modern thought.

In His personality, in His life, in His teachings,

Jesus represents the ideal teacher. His personality was magnetic, His preparation was complete, His aims were lofty, His methods were effective. He was a man who really lived the best truth He knew, who took what He had read and thought, and interpreted it to humanity by embodying it in His own life.

## Jesus Taught New Doctrine

Our Divine Savior taught a new and simple and profound doctrine—the universal loving fatherhood of God and the coming of a kingdom of heaven on earth based on the principle of universal brotherhood. This is certainly one of the most revolutionary doctrines that ever stirred and changed human thought. The kingdom of heaven on earth as an ultimate objective of education has never been surpassed in its nobility and grandeur.

Our Divine Savior advanced two basic principles as fundamental to this kingdom in the hearts of men: (1) respect for human personality and the rights of the individual, and (2) social efficiency in all human relationships. He aimed at giving the individual the greatest satisfactions of life—contentment, tranquility and understanding. He taught that every human being is sacred in the sight of God. There are few who would deny that most of our movements in the direction of a greater humanitarianism have been influenced by the teachings of Jesus.

But Jesus also advanced a new social gospel; He taught new principles to govern human relationships and social organization. The golden rule had existed before His day, but its application had been limited to the relationship of friends, relationship within families, and relationship among the people of one nation. Racial hatreds, national pride, fear, suspicion, antagonism and prejudice had limited its scope. Jesus taught a new and a great commandment, love thy neighbor; and in the parable of the Good Samaritan

He interpreted neighborliness in a way that no one could misunderstand. The ideal of universal brotherhood and universal neighborliness, as presented in the teachings of Jesus, can mean only a high degree of social coöperation, mutual aid, and respect for the rights of others; yet toward this the modern world is only now slowly groping its way.

#### *Jesus Taught Moral and Social Revolution*

Not only did Jesus strike at the traditional conceptions of patriotism and of family ties, but His teaching of God's universal fatherhood and the brotherhood of humanity clearly condemned all the artificial gradations of the economic system of His day, all private wealth, and all personal privilege and advantage. He taught not only a moral revolution in the individual but a revolution in society as well. He said that His kingdom was not of geographical bounds ruled from a throne, but a kingdom in the hearts of men. To the extent that His kingdom was set up in the hearts of men, to that very extent would the world be revolutionized into a new social order.

Jesus emphasized moral training in the loftiest meaning of the term; His was the highest type of ethical education. The authority for conduct was the sanction of brotherly love.

The authority of ancestors, caste, state, and the like—all now give way to the authority of a great moral principle in the universe, the principle of love. Social education and moral education were one to Him. Jesus was concerned also with religious training in its truest sense, the development of the right relationships between man and God. He was not concerned with teaching the observances of the minute prescriptions of religious rites and ceremonies, but never ceased to emphasize the necessity of developing an abiding trust, faith, and confidence in God and a true reverence for Him.

Jesus taught His disciples not to retaliate for injuries received, but to forgive as their loving Father would forgive them; not to worry about food, clothes, and shelter; for if God provided for even the birds and flowers, He would care for His own children. They were first to seek the kingdom of God. He actually so practiced what He taught and so lived His exalted conception of what God would do if He were a man, that His own life was His curriculum. It is noteworthy that Jesus seems to have concentrated all His efforts on teaching the *essentials*. Only a few things really mattered to Him; He dealt only with fundamental universal truths. One finds in His program neither literary studies nor courses in theology, and yet He was successful in developing the most efficient religious and social workers the world has ever known.

#### *How Jesus Taught*

Jesus did not organize a school or develop any special institution for the promulgation of His teachings.

Like Socrates, He wrote no books; He used no textbooks, although He was familiar with the literature of His people and quoted extensively from it. He merely talked to people wherever He found them. The home, the seashore, the river-bank, the highway, the hilltop, the social gathering, the religious service—all these were His agencies of education. He taught whenever and wherever a situation arose of which He could make effective use.

Teaching to Him was the giving of a transcendent gift of knowledge and wisdom, and the setting of a noble example. The most effective agency of His instruction was His own radiant personality. Here was a very human, very earnest, and extraordinarily capable man, clearly a teacher with personal magnetism and natural and supernatural understanding. He attracted His disciples and filled them with wisdom, love, devotion, and courage.

#### *Jesus' Teaching Procedure*

The most helpful lessons that modern education can draw from the work of Jesus as a teacher are along the lines of method. The teaching procedure of Jesus is, without a doubt, as effective as any yet contrived. In His manner of instructing His disciples and the multitudes that gathered around Him, He has given us an excellent example in educational methodology. He had an intuitive grasp of the laws of learning and of the principles of teaching effectiveness.

Jesus applied the principle of apperception in His teaching. He prepared His hearers for the truths to be taught by presenting concrete examples of their application in life and in human relationships. He drew extensively upon their previous knowledge by frequent reference to the various books of the Old Testament—the Law and the prophets. He continually adjusted His lessons to the common experiences of those He taught by referring to the familiar phenomena of nature and to the institutions and practices of social life. He made effective use of the simile, the metaphor, the analogy, and the parable. The parable especially—there are some 56 greater and minor parables recorded in the Gospels—not only made the lesson concrete and interesting but also convincing.

#### *Jesus' Method of Teaching*

The method of Jesus was objective, direct, and personal. He directed attention to the external world and objective activities. He used oral instruction: either the sermon method, used in speaking to large numbers, or the dialectic method, used in the intimate circle of a few individuals. Beyond all else, He taught by the method of example. His own life ever exemplified His teachings. His obedience to authority, His observance of the spirit of the law, His humility, His mercy, His charity, all were continual examples set before the disciples for their guidance.



Education based on the teachings of Jesus must of necessity be a universal and democratic education. In teaching that God is the common Father of all mankind, He removed education from the fetters of national limits and racial prejudice. With this tremendous truth He swept away the distinctions of class and caste which had weighed so heavily in Oriental education and in the education of Greece and Rome. By making

everyone a child of God, stamped with the divine image, He abolished all forms of slavery, slavery of workers, slavery of women, slavery of children; attached due importance to every individual, overthrew the injustices and oppressions of society, and thus stressed the necessity of and paved the way for a universal and common education for every man, woman and child.

## Stories of Our Lord for Kindergarteners

By SISTER MARY CLARA, *St. Patrick School, Hartford, Connecticut*

### *God's Plans for His Birth*

JESUS is the only one who picked out His own mother. He made His own mother in a very special way. He made her just as He wished her to be, but of course Mary had to help. You know when God makes people He lets them choose what they will be themselves. He wants them to choose the best way, but they do not always do that. Mary did choose the very thing that God wanted her to choose. When Mary's mother brought her to the temple to live Mary did not fuss and say, "No, I do not want to stay here." She did as she was told. When the angel came and asked her to be the mother of God she did not say, "No, that is too hard. I could never do that." She said that she would do whatever God wanted her to do.

God was glad that Mary was so good because if she had said, "No," His whole plan would have been ruined. Everything would have been mixed up again.

God knew where He was going to be born. He knew that a star was going to appear in the sky and that three

kings would come to see Him. He knew all about King Herod, too.

God had planned all things. He wanted to be born in a stable. He wanted to have the shepherds come to see Him. God knows all things even before they happen.

God has plans for you, too. There are many things that He wants you to do. He knew where each one of you was to be born. He wanted you to be right here in this place now. He knew who was going to be your mother and father. He could have given you a different mother and father and He could have let you be born somewhere else.

God wants each one of us to do something special for Him. He does not tell us all about it at one time. He tells us only a little bit at a time. Perhaps some of you will be Sisters when you grow up. Perhaps some of the boys will be priests. Some of you will be mothers and fathers like your own mothers and fathers. So whatever God wants is the best thing for us.

Every night before you jump into bed ask God to help you to do just what He wants you to do.

# Optimism in the Classroom

By SISTER M. ROSE PATRICIA, O.P.  
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TO DO great things in this life, relying on God's grace, we must minimize the trouble we go to, and maximize the results we hope to get. It was thus that Saint Francesca Xavier Cabrini acted. She foresaw the possibilities, trusted in God and minimized her own work. The burning love for souls which Our Lord is so anxious to give us makes us rise above everything else and fills us with such joy and optimism that, in the words of Saint John of the Cross, we realize, "When the evening of life comes, we shall be judged on love." Saint Augustine, the great doctor of Hippo, says that the root of love must be within us in order to effect any good.

## *Looking Ahead*

As soon as we take into our hands our notification of appointment to a certain institution or parish, we have from God the particular work He has appointed for us to do. Sanctified and united with Our Lord in Holy Communion we proceed to our work of "giving to others the fruits of contemplation." We must be single-minded in our aim to promote the greater good. Every day must be new—always a fresh start. Keeping our thoughts on God and His work it will be easy for us in the evening to bury the troubles of every day—the wrongs we have suffered from others, rash judgments and all the rest. May God forgive us; perhaps we have hurt someone, too. It is only magnanimity and willingness in His service that God wants. Our Lord says to us as He said to the Apostles, "Rest awhile. Don't be afraid." He reminds us, too, of the great things we have to do. I am sure He says, "Try to have a good sleep. I am coming to you in Holy Communion tomorrow morning. Everything is all right. We have much to do. I'll help you in all that happens."

## *Our Obligation to the Children*

From the very fact that a child sits before us we feel that he is placing a confidence in us. He has come to us with an attitude of, "Show me." The child wants to know. He expects patience in us and he expects us to see things his way. We must study the child and be ready to place at his disposal all that religion and pedagogical science can teach us. We are always inspired and urged to greater efforts when we hear an older teacher saying, "I have a heart for that child. There must be some way to help him." Knowing our work and studying the child, taking a great interest in him and planning our work for his greater advantage cannot fail to bring success.

Of course we must not give way to discouragement, but trust in God, as Virgil reminds Dante in the Purgatory, Canto III, "and thou be firm in hope"; in Canto IV, he says, "Let no step of thine recede," and in Canto VI he is told, "Make thyself glad." We shall not always have apparent success, but that does not matter when we are using the proper means. Dante again reminds us in the Purgatory, Canto XVIII:

Yet if the wax  
Be good, it follows not the impression must.

## *Difference in Children*

No two children are alike, but there is a pathway leading to every heart, although that to the brain might be obscure and distorted. It sometimes happens that children take very long at first to grasp the simplest facts, but once started, with patient understanding and guidance they do quite well. Every child was made for heaven and has the possibilities of getting there. We must try never to give a child up. Mentally and physically afflicted children, if they reach our schools, are quickly discovered and, in the kindest and quietest way, steps are taken to have them placed in the proper institutions.

We must try everything to help a child. There is always hope. We know what happened to the thief on the cross; and the humorist, Mark Twain, writes that there are those who "redeemed a failing reputation and shed lustre upon a dimmed escutcheon, by a single just deed done at the eleventh hour."

#### *The Very Slow Child*

Now, what about those children, physically normal, and having enough practical understanding and ability to live a useful and decent life, but who are intellectually slow? They are not able to keep in step with the class. It takes them more than double the length of time to grasp even the most elementary things.

Such children must not be discouraged. They expect us to understand that even with the greatest effort they hardly make any progress. The only thing to do, after we look into their home and family circumstances and realize that no special help will benefit them much, is to keep them with their normal age group, and to encourage the social and mechanical abilities they may have. Keeping them back to repeat grades only helps to make them disheartened and aggressive. We must help them to study all they can.

We must give them a feeling of self-confidence whenever possible. This can be done quietly by assigning to them some little part of the lesson to prepare and, when we feel sure they know it, asking them a question in class and letting them answer. In a child's way they

are grateful to us, because we let them feel that the class has confidence in them; and this helps wonderfully in building self-respect. When they are about to leave elementary school we must offer suggestions that will help them most, as to what kind of work they are fitted for, and where they may get the mechanical or manual training they may need.

#### *The Sublimity of Our Work*

Shakespeare tells us that the whole world is a stage. We are in its center now because our act is on until God, our Director, pulls the curtain down. The importance of our part cannot be overestimated. When we urge the children to self-forgetfulness and teamwork, we say: "Remember, a chain is as strong as its weakest link." Applying this to ourselves, the teachers in a school, we realize what is expected of us—an unselfish and complete devotion to the advancement of our children in religious and secular knowledge, an interest in their welfare, carefulness in preparing ourselves by advanced study and reading, a progressive outlook, keeping abreast of the needs of the time, being optimistic and full of confidence in God, who is so interested in what we are doing. He is going to make the end very easy for us. When the curtain is down He will congratulate and welcome us to our reward with, "You did all right. You did the best and the most you could, and you did it for Me."



# St. Patrick as an Historical Personage

By HUGH GRAHAM, Ph.D.

John Carroll University, University Heights, Cleveland, Ohio

MANY attempts have been made to tell the story of St. Patrick, but from the critical standpoint of the modern historian, only three or four authors can be said to have succeeded. The reasons for the failure of so many others are understandable, if regrettable. The primary difficulty is one of lack of contemporary source material; and that which does exist is both fragmentary in character and difficult to interpret. For obvious reasons, therefore, only mature scholars thoroughly versed in historical research can be accepted as guides.

It is a well-established fact that the earliest formal biography of St. Patrick which has come down to us, that by Muirchu, was not written until more than two centuries after the saint's death. The author was none too well satisfied with his work and he complains of the "very difficult task of narration, the various opinions that prevailed, and the doubts raised by many persons." Most of the writers who followed him were no better informed and were certainly less critical and conscientious. The result is that the earlier Lives, written from the seventh to the eleventh century, contain many errors and misunderstandings and are shot through and through with legend.

It was because of these legends that Heinrich Zimmer, about the beginning of the present century, vigorously challenged the traditional importance attached to St. Patrick as the apostle of the Irish nation. He took the position that, prior to the arrival of St. Patrick, Ireland was already a Christian land. Moreover, he claimed that it was necessary to distinguish between an "historical" and a "legendary" St. Patrick.

## *St. Patrick's Claim Solid*

As we shall see, St. Patrick's claim to the honorable title of apostle of Ireland has been fully vindicated by

a number of historians, including two illustrious non-Catholic scholars, the agnostic Professor J. B. Bury and the Reverend John Gwynn of Trinity College, Dublin, an Episcopal clergyman.

To understand fully that St. Patrick's claim rests on a solid foundation, a brief reference must be made to the "sources" from which his biography must be reconstructed. These consist of the writings of the saint himself and a hymn in his praise written by St. Secundinus, his contemporary and colleague. Among the treasures salvaged from the wreckage of Ireland's ancient civilization are two precious documents written by a man who in the first words of each describes himself as *Patricius peccator*, Patrick the sinner. These documents are the works known to historians as St. Patrick's *Confession* and his *Epistle Against Coroticus*. Among all the doubts that have been raised about St. Patrick no one has ever contended that these are fabrications of a later date. They are accepted as genuine and authentic testimony concerning matters of the saint's own knowledge and experience. Neither is primarily biographical and other historical sources of information are often needed to interpret them. The first is an *apologia pro vita sua* in which he defends himself against slanderers and accusers. He tells briefly the story of his life and mission, but is more concerned with his interior life than with giving a detailed account of his work. He is always conscious of his divine commission and his language is saturated with biblical allusions and quotations.

The second was written against Coroticus, a British kinglest, who had made a raid on the Irish coast, slaughtering many newly baptized Christians, and carrying off others to be sold as slaves to "pagan Scots and apostate Picts." The *Epistle*, like the *Confession*, shows the saint's indignation against his accusers.

Both documents supplement each other and lay the



foundation for any subsequent "life" of the author. These are now available in an excellent critical edition, *The Latin Writings of St. Patrick*, edited with English translation by Dr. Newport, J. D. White (1905). This must be the starting point for any serious study of the character and missionary labors of Ireland's patron saint.

Another valuable Patrician "source" is the superb edition of the *Book of Armagh* edited with notes and a scholarly introduction by Reverend John Gwynn (1913). Several years earlier (in 1882) the distinguished Jesuit scholar, Reverend Edmund Hogan, edited two important documents: Muirchu's *Life of St. Patrick* and Tirechan's *Breviarium*, both of which are also included in the *Book of Armagh*, but Muirchu's *Life* in the Armagh version was incomplete; yet for long, it was the only one available.

Fortunately the Bollandists discovered another copy in a Brussels manuscript, which once belonged to the Irish monastery in Wuerzburg in Germany. Father Hogan collated this with the Armagh version and was able to give, for the first time, a complete and accurate copy of the first formal biography of the saint.

#### Most Recent Evidence

The most recent addition to the documentary evidence bearing on the saint's biography is the fine critical edition of the hymn of St. Secundinus in praise of St. Patrick. It should be explained that St. Secundinus was one of three bishops sent from Gaul to the aid of St. Patrick A.D. 439.

In addition to the works enumerated, the next most valuable source material is the Irish annals, especially *The Annals of Ulster*, which have a high reputation for accuracy.

Among printed books purporting to relate the story of St. Patrick, not more than three or four can be cordially recommended. The first really good modern biography of the saint was that written by Professor J. B. Bury and published in 1905. This work, with Rev. John Gwynn's *Introduction to the Book of Armagh*, gave the quietus to Zimmer's fantastic theories.

Due to progress in historical research, Bury's work shows the need of revision, as does the article on St. Patrick in the *Catholic Encyclopedia*. To correct and supplement Bury's work, the following studies are recommended:

1. Two articles in *Thought* (June and September, 1933) by the late deeply lamented Dr. James F. Kenney, whose work, *Sources of Early Irish History* (1929), placed him in the front rank among historical scholars.
2. The chapter devoted to St. Patrick in Dr. John Ryan's *Irish Monasticism* (1931).
3. The excellent monograph *St. Patrick, Apostle of Ireland* written by the late Dr. Eoin MacNeill and published by Sheed and Ward in 1934.

Dr. MacNeill's work is based upon the two Patrician documents already described; but in interpreting them he brought to the task his unsurpassed knowledge of early Irish history, as well as the most recent discoveries of scholars who had taken the Roman Empire as their special field.

In addition to the works mentioned, a word of commendation should be given to the excellent popular work of Mrs. Thomas Concannon, *St. Patrick, His Life and Mission* (Talbot Press, Dublin, 1931).

#### Greatest Figure in Irish History

In this short article no attempt is made to reconstruct the story of St. Patrick's mission. Suffice it to say that he has been shown to be a genuine historical personage, who for 1,500 years has remained the greatest figure in Irish history. His labors as a missionary extended over a period of twenty-nine years, from his arrival as a bishop A.D. 432 until his death A.D. 461. That there were Christians in Ireland before he began his mission is certain, but whether few or many, it is absurd to claim, as Zimmer did, that Ireland was a Christian land before his advent. Bury is more judicious when he states that St. Patrick organized the Christianity which already existed, converted many districts that were still pagan, and brought Ireland into close union with the rest of Christendom.

Down the centuries St. Patrick has stood out in the racial memory of the Irish as a Moses, a prophet, and a lawgiver. Through divine inspiration and guidance he triumphed as a missionary, and left an indelible mark on the civilization, language, and literature of his adopted country. He was a great man and a great saint. He was astonishingly successful in his work of conversion, to which he brought a winning personality, a consuming zeal, and rare practical gifts. At his death he left a regularly organized church with bishops in charge of the different dioceses.

Others might criticize and calumniate this man of God, but his Irish converts revered him as their friend and spiritual father.

But for the perfect tribute, let us turn to the hymn in his praise composed by his contemporary and colleague, St. Secundinus. The words, even as an English prose translation, are eloquent:

Constant in the fear of God and firm in the faith upon which, as upon St. Peter, a church is built, who has received from God his apostleship, against which the gates of hell do not prevail. . . . He has glory from Christ and honor in the world and is venerated by all as an angel of God. God sent him like Paul, an apostle to the Gentiles.

To be compared to St. Peter and St. Paul and to be venerated by all as an angel of God, is praise and honor enough for any man.

# Harnessing Our Resources for Character Formation

By REV. H. J. LAUCK, S.V.D.  
*Catholic Mission, Box 247, Accra, Gold Coast, West Africa*

WHILE reading the article "Vitalizing the Teaching of Religion," page 920 of the *JOURNAL OF RELIGIOUS INSTRUCTION*, June, 1946, I noted the complaint made by the writer about a lack of material on the cardinal virtues. This complaint could, I believe, extend to all the virtues and their practical application to the lives of the children. The writer realized this lack of material in his work among the African children in the Catholic school. For many missionaries school work has become a very serious problem.

For instance, the advance of modern civilization, reaching to the most remote villages, and the slowing down of mission work in sections where the Faith has been planted for many years, open new problems to the missionary. These new conditions must be faced squarely if the missionary is to save what he has so laboriously won. The rudiments of faith might be enough for the parents, but it is not for the children, who are demanding more education.

## *Character Formation as Supplement to Catechism*

The writer has tried to approach this thorny problem by developing a method of character formation as a supplement to learning the catechism.

The method aims to do two things: to form a Christian way of thinking as opposed to the pagan way, so inherent in the new Christians, and to develop a good will to imitate the teaching and virtues of Christ as opposed to the pagan vices of long standing in the native people. The program to form a Christian mind calls for a daily reading with a short reflection on the New or Old Testament together with a resolution and prayer to carry out what is explained to be the proper way for a Christian to act. The forming of the will to virtuous habits is accomplished by the weekly virtue, an explanation of

which is read twice a day, in the morning and in the evening. The reading of the virtue after school is accompanied by a short examination on how the virtue was practised. Instead of the Bible reading, a feast of Christ, Mary, or the saint of the day is sometimes taken with reflection, resolution, and prayer.

## *Method Centered on Consecration to Sacred Heart*

During the year, the Bible reading follows very closely the liturgy of the day and season. The whole method has been centered around the consecration of the school to the Sacred Heart. A picture of the Sacred Heart has been enthroned before the assembly place of the children.

All the work is done before the picture and in direct relation to the devotion to the Sacred Heart. The two aims of forming a Christian mind and a Christian will of virtuous habits are vitalized by this personal love and devotion to the Sacred Heart of Jesus, the Head and King of the school. Each class is asked to go to Mass one weekday in order to bring the work into closer connection with Holy Mass and Holy Communion. The method works like leaven in dough. It embraces the whole life of the child in the school, home, and church. It proposes both natural and supernatural virtues.

The stories of the Bible are brought home to the children by means of beautiful pictures shown during the reading. A weekly reward is offered to the class which has the best record. Teachers are urged to have a discussion on the virtue with the children and to use the reading material in the religion class. A beautifully decorated shield is drawn on the blackboard in which the virtue is written for the week.

On the Feast of the Sacred Heart the school enjoys a quasi-free day, with High Mass in the morning and games and refreshments during the day. The whole method endeavors to employ or harness all the resources of our Catholic Faith for the formation of Christian

character. An example of one virtue and reading is added to this article for those who may wish to know something about the material used. One whole school year of readings and weekly virtues has been completed.

***Virtue: Exactness***

In Christ's parable of the talents (Matt. 25), the lazy servant was severely rebuked because he did not use his talent but buried it in the ground. Laziness and carelessness are bad faults. The opposite virtues are exactness and carefulness. A careless pupil is not exact in his manner of writing, in doing arithmetic problems, in speaking good English, in keeping his books and notes in order. He is satisfied with anything; he puts off his work; he avoids anything difficult; he does not want to use his mind.

But an exact pupil is careful and he advances while the lazy pupil is careless and goes backward.

Prayer: O Holy Spirit, make us to have a right zeal

to advance like the Boy Jesus, in grace, wisdom, and age before God and man. Amen.

Monday: God hears His people (Exod. 3, 1-12).

Commentary: God heard the prayers and saw the tears of His people. He raised up Moses to be their leader. God knows best how and when to hear our prayers. He has raised up for us a greater leader than Moses—namely, Jesus Christ. In all our tribulations and trials we should seek help and refuge in the Sacred Heart of Jesus. Our Lord will never abandon us. He will show the marks of His wounds to His Heavenly Father to bring us blessing and pardon for sin.

Resolution: In time of temptation and trial we will make a visit to church to bring our sorrows to the Sacred Heart of Jesus, our Leader and Friend.

Prayer: O Holy Spirit, our Comforter, teach us to find refuge and comfort in the love of the Sacred Heart of Jesus who said, "Come to me, all you that labor and are burdened: and I will refresh you" (Matt. 11, 28). Amen.

**In the March, 1948, Issue**

Among the articles which we expect to publish in the March, 1948, issue of THE CATHOLIC EDUCATOR are:

***Do Films Really Make Teaching More Effective?***

By ROGER ALBRIGHT, DIRECTOR, Educational Services, Motion Picture Association of America, Inc., 1600 Eye Street, N.W., Washington 6, D. C.

***There's a Glory in It***

By SISTER MARY ADOLORATA O.S.M., Holy Name Convent, Omaha 3, Nebraska

***Fostering Religious Vocations in the Secondary School***

By MOTHER MARY CONRAD, S.H.J.C.  
Academy of the Holy Child Jesus, Portland 13, Oregon

***Catholicism and Health Education***

By THE REV. THOMAS J. QUIGLEY, M.A., Ph.D., 11 Tunnel Street, Pittsburgh 19, Pennsylvania

***History in the Grade Schools***

By W. EUGENE SHIELS, S.J.  
Professor of History, Xavier University, Cincinnati, Ohio

***A Challenge to Catholic Writers***

By SISTER MARY ESTHER, S.S.J., Nazareth Normal School, Brighton Station, Rochester, New York



# Book Reviews

*A Manual for Teachers of Religion.*  
By Reverend William J. Cavanagh, M.A., S.T.B. (The Bruce Publishing Company, Milwaukee, 1947; pages 296, with Index; price \$3.00).

"Of the making of many books there is no end," says the inspired writer of the Book, Ecclesiastes, of the Old Testament, 12, 12. Were the wise writer of that sacred book alive today, confronted as we are with a constant flow of *manuals for the teaching of religion* and *textbooks on the teaching of religion*, he might be tempted to link his shrewd observation on the making of books with his more frequently quoted, "Vanity of vanities and all is vanity."

Those who are inclined to agree with the devastating article, "Our Catholic Schools and the Spirit of Christ" by Brother Basil, F.S.C., published in the December number of THE CATHOLIC EDUCATOR, are going to question the value of the appearance of just another book on classroom catechetics, regardless of the excellence of the presentation of familiar matter, the authority of the compiler, or the attractiveness of the format.

The failure of our schools to translate the doctrines of our way of life into the daily lives of our pupils (if they have failed as signally as Brother Basil points out), is due, perhaps, to our overemphasis on the dead letter of the printed page and our under-reliance on the enthusiasm of the teacher who breathes the spirit of Christ in word and deed. Brother Basil advises teachers to "develop that personality which

attracts and wins souls. Let them receive the best religious and secular education that is available; let their minds and hearts be broadened by observing and reading what is done in Catholic countries [sic] for the promotion of Catholic education."

Until the times comes that the ideal of Brother Basil is achieved, perforce, we shall have to rely on good manuals to carry us through the doldrums of the "isms" which befool the air we breathe.

There are many well-developed ideas and much worth-while material in Father Cavanagh's *Manual*. In his introduction "To the Teacher," he points out that the book is correlated with *A Catechism of Christian Doctrine, No. 2, Revised Edition of the Baltimore Catechism*; that the chapter numbers in the *Manual* correspond to the lesson numbers of the Catechism; that the lesson numbers in the *Manual* are divisions of chapters; that the Catechism questions are used in the *Manual* and are entitled "Catechism Questions." This plan is workable and is well carried out.

The *Manual* is recommended to teachers who are looking for "teaching material of a suggestive rather than of a prescriptive nature."

(RT. REV.) JOSEPH L. O'BRIEN

*Collected Poems.* By Sister M. Madeleva (Macmillan Co., New York, 1947; pages xvii, 166; price \$2.75).

The publishing of a volume of collected works is a sign that a poet has reached maturity of thought and expression, and also implies that the

individual writings will possess added value when read in relation to one another and the poet's work as a whole. Any appreciation, therefore, of the *Collected Poems* of Sister Madeleva must consider these graceful and well-polished lyrics not only in themselves, but also as they present a record of the growth of this recognized Catholic poet.

A glance at the contents section shows that her themes are those which have always been most prized in religious poetry—the love of God and fellow-men, the closeness of Christ and Our Lady to a true Christian, the paradoxes of life and death, the inspiration of the saints, the revelation of God through nature. All these are developed in her verses with faithfulness of feeling and image. Words and rhythms are always adapted sensitively to the theme. The warm understanding and true respect for her craft which Sister Madeleva brings to all her work merit for it sincere poetic and religious appreciation.

In addition to the sense of form which distinguishes her poems, it is pleasant to trace through her production of over twenty-five years the increasingly taut clarity which is her outstanding poetic quality. In later poems, too, it is good to find her relying less and less on the stage properties of poetry (even the title of her first book, *Knights Errant*, indicates this early tendency). Her rhythms and images come to reflect human experience more closely, become more truly related to her themes. Of greatest importance is her growth in power to stimulate imagination—the most essential quality in poetry. Comparison of



two poems on Christmas, widely separated in time of writing, illustrates this growth. Here is a typical verse from an early poem called "Wishes":

The angel hosts at Bethlehem  
Sang "Peace on earth to men";  
And may their song ring loud  
and long  
Within your heart again.

This following is from a much later poem, "Christmas Night, 1940":

Voices are crying through the  
wilderness  
And children wander in a name-  
less land.  
This night a Child is born.  
Some know His name  
And some may understand.

Sister Madeleva's talent, while developing greatly in vividness and variety, attains only rarely a comparable richness. A true poem, it has been said, creates a world of its own—a world as complex and as ordered as its owner. It manages to suggest (while always remaining faithful to its subject) both the quality and dimensions of its author's mind. Reading through this collection, one becomes aware that the author who produced these poems must have been subject to more subtle tensions than those she reveals here. One is struck, and disappointed, by the number of fragmentary verses in the later portions of the book. The lines of these are admirable in their sureness and economy, but they seem jumping-off places for poems rather than permanent sites.

The more ambitious pieces of Sister Madeleva's early periods ("The King's Highway," for instance, and "The Seat of Wisdom") are marked by the looseness and overstraining that are usual in such early attempts at fullness of expression. One wishes that now, with her far greater understanding and control, she would take up the attempt again. The sonnet "To a Very Old Harness Maker" (her father)—one of her most recent poems—indicates how very satisfying the results of such a course might be:

Here are your harness shop,  
your world of leather,  
Collars and hames and harness  
on the wall,

Summer-brown faces come to  
town in fall,  
Or stamping snowy boots in  
winter weather;  
Here are your art of putting  
straps together,  
Stitching-horse, needled wax-  
threads, accurate awl,  
Your delicate ear, quick to the  
first bird's call,  
Your delicate eye, quick to its  
moulted feather.  
Here at your desk the day's  
accounts are ended,  
Your world resolved upon, your  
gardens planned,  
Your simple earnings totaled  
and expended,  
Leather goods bought and sold,  
poetry scanned.  
Here I remember you, smiling  
and quaintly splendid,  
A gathered moss rose in your  
wax-brown hand.

SIGHELE KENNEDY

## Our Review Table

*Sharps and Flats in Five Decades.* An Autobiography by Father William Joseph Finn, founder of the Paulist Choristers. The story of fifty years in Catholic music in America, the famous choir which the author founded, and his other activities (Harper & Brothers, New York, 1947; pages x, 342 with Index; price \$3.75).

*Wonder and Laughter* (pages 340, with Glossary price \$1.68).

*Dreaming and Daring* (pages 368, with Glossary; price \$1.72).

*High Road to Glory* (pages 368, with Glossary; price \$1.72). Compiled by Bennett, Dowse, and Edmonds. These three volumes of the *Stories to Remember* series are designed to sustain interest when the first thrill of learning to read has subsided. Pupils of the fourth, fifth, and sixth grades will find many classic stories in these pages and will be stirred to read more of the works of these authors. There is a Teachers Guide (price \$0.60 each) for each of the volumes (Silver Burdett Company, New York, 1947).

*Learning to Recognize Words.* By Nila Banton Smith. Instructional aids in word recognition in a basic reading program. Stress is put upon visual and auditory discrimination, contextual application, study of word structure, picture clues, and context clues (Silver Burdett Company, New York, 1947; pages vi, 170; price \$0.52).

*Our Little Messenger* (from September 13, 1946 to May 23, 1947, 40 numbers per year).

*Our Little Messenger—Confraternity Edition* (from September 13, 1946 to May 23, 1947, 40 numbers per year).

*The Junior Catholic Messenger* (from September 13, 1946 to May 23, 1947, 40 numbers per year).

*The Junior Catholic Messenger—Confraternity Edition* (from September 15, 1946 to May 25, 1947, 40 numbers per year).

*The Young Catholic Messenger* (from September 13, 1946 to May 23, 1947, 40 numbers per year).

*The Young Catholic Messenger—Confraternity Edition* (from September 15, 1946 to May 25, 1947, 40 numbers per year).

*Treasure Chest* (from September 3, 1946 to May 27, 1947, 20 numbers per year). The bound volumes of the *Messenger* series enable the teacher to grasp quickly the treasures that are presented to the school child in the respective numbers of this series. Father Aloysius J. Heeg, S.J., well-known catechist, will prepare the entire contents of each issue of the *Confraternity* edition of *Our Little Messenger* as well as the religious instruction section of the school edition. *Our Little Messenger* is the primary unit. *The Junior Catholic Messenger* is prepared for the intermediate grades; *The Young Catholic Messenger*, for the upper elementary grades. The primary periodical professions to be a reader with something new and interesting to read each week; the intermediate and upper grade editions treat of current affairs, of things to make and do, and give the maturing pupil a great variety of stories, verse, and articles. *Treasure Chest*, now entering its third volume (September, 1947) is a picture presentation of fun and facts. The *Treasure Chest* is a biweekly of 32 pages designed as an antidote for the terrific attraction of the colored comic books that threaten to dissipate the mental powers of young America (George A. Pfbaum, Publisher, Inc., Dayton, Ohio).

*Visits of the Most Blessed Sacrament and the Blessed Virgin Mary.* By St. Alphonsus Liguori (The Liguorian Pamphlet Office, Oconomowoc, Wis., 1947; pages 91, paper).

*Sally Goes Traveling Alone.* By Louise Eppenstein. The story of Sally's first trip alone on a train (The Platt & Munk Co., New York, 1947; pages 44; price \$0.75).

*Geography Foundation Series: Through the Day* (1), *From Season to Season* (2), *In Country and City* (3). By Sidman P. Poole, Ph.D., Thomas F. Barton, Ph.D., and Clara Belle Baker, M.A., illustrations by Miriam Story Hurford and Arch F. Hurford (1, 2), and Janet Ross (3). A readiness program in geography (The Bobbs-Merrill Company, Indianapolis and New York, 1947; pages (1), 124, (2), 156, (3), 218, each with Word List; prices: list, \$1.28, 1.44, 1.96; net \$0.96, 1.08, 1.47, respectively).

*What About Your Vocation?* By the Rev. D. J. Corrigan, C.S.S.R., and the Rev. D. F. Miller, C.S.S.R. Advice to boys and girls in the teens and some young men and women in their twenties, giving an idea of the training required for a priestly

or religious vocation, the actual motives that have inspired others to follow it, and an outline of the conditions and signs by which they may determine whether such a vocation is intended for them (The Liguorian Pamphlet Office, Oconomowoc, Wis., 1947; pages 60; price 10 cents, paper).

*Three Generations.* By Katherine Burton. A hundred years in the life of a famous American Catholic family, and the story of three women, grandmother, mother and daughter, who were noteworthy for their talent as wives and mothers, the devotion of many friends, and their loyalty to the Catholic Church (Longmans, Green and Co., Inc., New York, 1947; pages 312 with Index; price \$3.50).

*Tales from Ireland.* Retold by Gerard Murphy, illustrated by Seamus MacNeill. A new collection of folk and wonder tales with an appeal to adults as well as children (Desmond & Stapleton, Buffalo, N. Y., 1947; pages 192; price \$2.50).

*Talks to Children.* By Rev. Fred Filbert, O.M.I. Fifty-two talks for the child, in his language on "Advent and the Christmas Season," "The Lenten Season," "The Sacraments," "The Mass and Its Parts," and on timely topics. They may be used by priests at children's Masses, by Sisters and other instructors in religion (Benziger Brothers, Inc., New York, 1947; pages vii, 203; price \$3.50).

*Basic Logic.* By Raymond J. McCall, Ph.D. Dr. McCall, professor and chairman, department of philosophy, St. John's University School of Commerce, Brooklyn, New York, intended his work to form the basis of an introductory course of one semester in philosophy (Barnes & Noble, Inc., New York, 1947; pages x, 193; price \$2.00).

*The Epistles as I Know Them.* By Father Winfrid Herbst, S.D.S. The epistles for every Sunday and holy day, with an explanation of each one verse by verse, and a practical conclusion drawn therefrom affecting our everyday lives (Benziger Brothers, Inc., New York, 1947; pages xi, 251; price \$4.75).

*The Christ of Catholicism.* By Dom Aelred Graham, Monk of Ampleforth Abbey. A meditative study that seeks to raise and expand the mind to grasping the essential purity of the Church's teaching on Jesus Christ (Longmans, Green and Co., New York and London, 1947; pages xiii, 381; with Appendix and Indexes of Biblical Passages; Subjects; Persons; Places; Authors and Non-biblical Names; price \$4.00).

*Your High School Days.* By Mary Ford Detjen and Ervin Winfred Detjen. A series of lessons in educational and social guidance intended for use in the early years of high school, dealing with the student's problems in becoming adjusted to senior high school and in making the most of the opportunities offered there (McGraw-Hill Book Co., Inc., New York, 1947; pages ix, 248, with Index; price \$1.80).

*Your Plans for the Future.* By Mary Ford Detjen and Ervin Winfred Detjen. This book, for use in senior high school classes, under direction, covers two phases of guidance, intended for use in the eleventh and twelfth grades (McGraw-Hill Book Co., Inc., 1947; pages ix, 294; price \$2.00).

*How Much and How Many.* By Jeanne Bendick, illustrated by the author. The story of weights and measures (Whittlesey House, New York, 1947; pages 188 with Bibliography and Index; price \$2.00).

*Listen to This.* By Rev. Charles Connors, C.S.Sp., J.C.D. Retreat readings for Catholic youth (Catholic Book Publishing Co., New York, 1947; pages 126; price \$1.25).

*The Love of God and the Cross of Jesus.* By the Rev. Reginald Garrigou-Lagrange, translated by Sister Jeanne Marie, O.P. The theological principles of sound piety: (1) "God's Love for Us, Our Return of Love; and the Mystery of the Cross"; (2) "The Love of God and Mortification"; and (3) "The Laws of Progress in Love of God" (B. Herder Book Co., St. Louis, 1947; pages 399; price \$4.00).

*Chemistry for Our Times.* By Elbert Cook Weaver, M.A., and Laurence Standley Foster, Ph.D. A new textbook in elementary chemistry, describing this science as it affects the citizen (McGraw-Hill Book Company, Inc., 1947; pages xii, 738, with Glossary, Appendix and Index; price \$2.88).

*Papal Legate at the Council of Trent, Cardinal Seripando.* By the Rt. Rev. Hubert Jedin, translated by the Rev. Frederic C. Eckhoff. An account of the activities of Girolamo Seripando at the historic synod (B. Herder Book Co., St. Louis, 1947; pages viii, 720, with Index; price \$7.50).

*Compendium of Theology by St. Thomas Aquinas.* Translated by Cyril Vollert, S.J., S.T.D. The translation of the *Compendium theologiae*, St. Thomas' last writing, was undertaken for the benefit of students and readers eager to acquaint themselves with the Angelic Doctor's thought but without sufficient mastery of Latin to read it comfortably in the original, and should be especially useful for courses in religion or theology for the laity (B. Herder Book Co., St. Louis, 1947; pages xx, 366, with Index; price \$4.00).

*Protohistory.* By H. C. E. Zacharias, Ph.D. An explicative account of the development of human thought from palaeolithic times to the Persian monarchy (B. Herder Book Co., St. Louis, 1947; pages vii, 391, with Index; price \$4.00).

*Language for Daily Use.* Grades 3, 4, 5, and 6. By Mildred A. Dawson and Jonnie Washburne Miller (World Book Co., Yonkers-on-Hudson, New York, 1947; pages, Grade 3, ix, 246; 4, ix, 278; 5, ix, 310; 6, ix, 342, each with Index).

*First Things.* Designed by George A. Adams; photographed by Paul Henning. A picture book of objects in natural color photographs for very young children to read and enjoy (The Platt & Munk Co., Inc., New York, 1947; 24 photographs; price \$1.00).

*ABC Picture Book.* Designed by George A. Adams; photographed by Paul Henning. Photographs of objects in their natural colors (The Platt & Munk Co., New York, 1947; price \$1.00).

## Correspondence

### The Lifeblood of the Church To the Editor:

I acknowledge receipt of the JOURNAL OF RELIGIOUS INSTRUCTION—perhaps not all the numbers arrived safely, but at least January, February and March [1947], and now September are at hand. So I thank you with all my heart for them. I have been giving religious instruction to students of a high school, so I can use the JOURNAL and profit by the articles you published.

May God bless your work and your endeavor for the good of high school students. We know they are in need of guidance and instruction in this queer world of today. Foundations are laid during those formative years, that will be decisive for their whole life.

Catholic instruction is the lifeblood of the Church. Happily the Catholic people in the States are aware of the utmost importance of religion. Most of them at least understand that the Catholic school is a necessity. Without the Catholic school the struggle would seem hopeless.

Here in the Philippines only a few parents understand their responsibility in the education of their children. We have no strong backing, as in Holland and Belgium, and in the States. So pray for us and ours. We shall remember you and your work in our prayers.

With heartfelt thanks and best wishes, I am

Respectfully yours in Christ,  
C. W. VAN BERKEL.  
Tago, Surigao, Philippine Islands.



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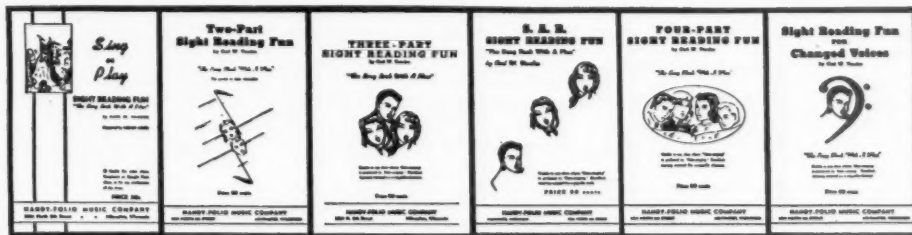
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# News of School Supplies and Equipment

## New Portable Wire Recorder

A lightweight, portable wire recorder, incorporating a simple "plug-in" loading cartridge that completely eliminates the complicated handling of wire, has been announced by the RCA Victor division of the Radio Corporation of America. Three simple controls permit operation of the radically designed wire recorder by students or non-technical personnel, and provisions for immediate playback and automatic erasure.

The new RCA wire recorder is expected to be especially useful in the teaching rehearsal of public speaking, speech correction methods, foreign languages, vocal and instrumental music, and dramatic art. It may also be used to record historical events, discussion programs, and important radio programs for classroom study and review.

In addition to classroom use, the recorder is a valuable instrument for teacher self-training and for use by school executives for rehearsal of lectures and effective oral presentations. (S 18)

## Library Available by Albums

To make the new basic record library for elementary schools of maximum usefulness to the educational market, RCA Victor has announced that the library is now available to schools by individual albums as well as in the complete set.

This library, which combines for the first time in one package phonograph records and incorporated teaching notes, consists of 21 albums, all but one of which contain four 10-inch records. Newly recorded expressly for elementary school use, and accompanied by extensive teaching notes, the library has found wide acceptance in the educational market, according to W. H. Knowles, general manager

# A Book of Unusual Interest

## Souls at Stake

By FRANCIS J. RIPLEY and F. S. MITCHELL

Price, Net, \$2.50

Written by a priest and a layman, two internationally outstanding exponents of Catholic Action, this unique book deals with the work of the lay apostolate in all its organized forms.

The authors point out that Catholic Action is still in its infancy and that only by a frank discussion of views and theories as to its nature, scope and technique will eventually emerge the WHOLE TRUTH about this potent spiritual force and how it can be harnessed most effectively to save souls.

To outline the ideal and norm of Catholic Action is the principal objective of this timely book. Another objective, and a most important one, is to inspire many souls to begin to discharge their obligations as active members of the Mystical Body of Christ and to guide them somewhat in regard to the technique they must follow.

The 13 lively chapters of SOULS AT STAKE dramatize forcefully the huge task before the lay apostolate. Each chapter is packed with specific, practical suggestions on how to combat the forces of evil and to promote the work of the Catholic Church in spreading the teachings of Christ on earth.

## Highly Praised by Priests

Priests who have had an opportunity to see advance copies of SOULS AT STAKE are most enthusiastic in their praise of the outstanding task Father Ripley and Mr. Mitchell have done. Typical of the many favorable comments we have received are those of Very Rev. Dr. Joseph P. Donovan, Kenrick Seminary, St. Louis, Mo. In his review of the book, which appears in the January, 1948, *Homiletic and Pastoral Review*, Dr. Donovan says:

## Chapter Headings

- Satan Revises His Policy
- Modern Roads to Chaos
- Who is Responsible?
- Apathy versus Grace
- Where is the Magnetism of Christ Today?
- The Approach to the Masses
- The Paralysis of Fear
- Unapostolic Catholicism an Anomaly
- Marriage—at a Price
- Marks of the Apostolate
- A Task for Catholic Educators
- Social Action for the Catholic Apostolate
- True Devotion to Mary a Necessary Ingredient

"This is a book I have waited for these twenty years. It lights up the whole field of contemporary pastoral theology. Priests will want to get it and meditate upon its contents; seminarians will devour it; and lay persons, men and women, and youth, even high school pupils, will read and re-read it, and in doing so they will hear in numerous cases the Saviour's invitation. The authors have built to themselves an indestructible monument, transmitting over the ages in their own personalities the call to save souls pronounced by the Saviour in the days of His mortality."

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of the educational sales department. Under the new merchandising plan, school systems will be better able to make purchases of the albums to meet their specific grade requirements, particularly those in which lower grade classes far outnumber the upper class groups. The plan also gives the opportunity to spread record album purchases as an alternative to buying complete sets of the library at one time. (S 11)

### Visual Catechism Series

The Visual Catechism Series, filmstrips based on the revised edition of the Baltimore Catechism, has been announced by the Society for Visual Education, Inc., 100 East Ohio Street, Chicago 11, Ill. The authors are Reverend Doctor Leo J. McCormick, superintendent of schools for the Archdioceses of Baltimore and Washington, and Reverend Doctor Joseph B. Collins, professor of catechetics at the Catholic University of America and director of the national center of the Confraternity of Christian Doctrine, Washington, D. C.

Old religious art masterpieces, especially posed photographs and drawings, together with appropriate explanatory captions, depict the various phases of the catechism. Each basic filmstrip is accompanied by a supplementary filmstrip containing test questions with answers as well as directions for the teacher concerning utilization of the material presented.

The Visual Catechism Series will ultimately comprise five groups of filmstrips which, when completed, will cover the entire field of Christian doctrine: The Apostles' Creed, The Commandments, The Sacraments (now completed), The Sacrifice of the Mass, Prayer and the Means of Grace.

The Sacraments includes the following nine filmstrip units: The Sacraments in General, The Sacrament of Baptism, The Sacrament of Confirmation, The Holy Eucharist, The Sacrament of Penance, Extreme Unction, The Sacrament of Holy Orders, The Sacrament of Matrimony and Sacramentals and Indulgences. Each basic filmstrip, including a supplementary filmstrip on Questions and Answers and Notes to the Instructor is \$3.50. (S 12)

### L. B. Guelpa, Jr., Heads Catholic Section of United World Films

Leo B. Guelpa, Jr., has been placed in charge of the Catholic section of the educational and religious department of United World Films, Inc. A graduate of Manhattan College, class of '29, he received his master's in 1935 from New York University. He is matriculating at the same university for his doctorate. He has also done graduate work at Fordham University and at Niagara University.

During the past five years he has been associated with the United States Merchant Marine Cadet Corps to which he was assigned by the Navy. As a member of the Cadet Corps' Academic and Research Section he was engaged in curriculum planning and in the writing of mathematics workbooks. He wrote the *History of the Establishment and Development of the Cadet Corps* and a book of biographical sketches on noted figures in America's Merchant Marine history. At the time of his retirement from the Corps, he held the rank of lieutenant commander and was chief of the section of natural sciences.

Prior to 1942, he taught successively on all levels, elementary, secondary and college, in various Catholic schools. From 1931 to 1935 he was head of the science department at La Salle Military Academy, Oakdale, Long Island, New York.

From 1938 to 1942 he was head of the general science department at Manhattan College, New York. In that capacity he prepared a course in the physical sciences for Catholic colleges for general education students.

He is co-author of *The Physical Universe*, a text which explicitly integrates a series of sound films with the materials in physical sciences for the general education student.

Mr. Guelpa's continued interest, throughout his teaching career, in audio-visual aids, particularly in his science courses, has led him into his present field. He believes that his considerable experience with the use of the sound film in the classroom as well as with the problems involved in establishing a film library properly integrated to a school's curriculum needs, gives him, through his present position, a real opportunity to serve the Catholic schools of the country.

(Continued on page 313)

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### Contributors to This Issue

(Continued from page 274)

In this issue she writes on the problem of providing religious instruction for public school children, in an article entitled, "Organizing and Maintaining Confraternity Religion Classes." Sister has also written two articles on mental prayer. She is a member of the Modern Language Teachers' Association.

**S. George Santayana, M.A., M.Ed., Ph.D.**

Dr. Santayana is associate professor of education at St. Louis University, a post which he has filled since January, 1946. He was educated at Emerson College in Boston (B.L.I., majoring in education), Boston University (M.A., majoring in psychology), Harvard University (M.Ed., majoring in education), and New York University (Ph.D., again majoring in education). He has been teaching since 1928, beginning at Teachers' College, Whitewater, Wisconsin, as professor of education, where he remained until 1931. In the following year he became supervisor of high schools in West Virginia. He then served as personnel director of libraries and museums of the City of New York from 1934 to 1936. In that year he became professor of education at the College of Saint Teresa, Winona, Minnesota, and remained there for ten years, when he went to St. Louis. Professor Santayana is the author of the following books: *Two Renaissance Educators*, *Criminal Behavior*, *Social Aspects of Secondary Education* (syllabus) and *An Introduction to Medieval Philosophy and Education* (syllabus).

**Sister Mary Clara**

Sister Mary Clara continues her series of "Stories of Our Lord for Kindergartners." She is a kindergarten teacher in St. Patrick School, Hartford, Connecticut.

**Sister M. Rose Patricia, O.P.**

"Optimism in the Classroom" is Sister M. Rose Patricia's topic in this issue. She last wrote in September, 1946. Sister teaches in St. Peter School, Monticello, New York.

**Hugh Graham, Ph.D.**

Dr. Graham is well known to our readers, for his character studies. But in this issue he takes as his subject, "St. Patrick as an Historical Personage." He is professor and head of the Department of Education at John Carroll University, and Ursuline and Notre Dame Colleges in Cleveland.

**Reverend H. J. Lauck, S.V.D.**

From a missionary priest of the Society of the Divine Word in far-off West Africa, Father H. J. Lauck, comes an article, "Harnessing Our Resources for Character Formation." He read an article by Sister Mary Evangela, S.S.N.D., "Vitalizing the Teaching of Religion," in our June, 1946, issue (then called the *JOURNAL OF RELIGIOUS INSTRUCTION*), in which she deplored the lack of material on the cardinal virtues, a need which Father Lauck himself experienced on the Gold Coast. He therefore wrote this article.

## News of School Supplies and Equipment

(Continued from page 311)

United World Films is the largest organization in the world engaged in the distribution and development of the 16mm sound film for entertainment, educational and religious purposes. It is the non-theatrical subsidiary of Universal Pictures, and was formed a little over a year ago, at the time it took over the internationally-known Bell & Howell Film-sound Library. A short time later the largest distributor of motion pictures for the home field, Castle Films, Inc., became a division of United World. It is the exclusive representative of Universal-International and J. Arthur Rank (Great Britain) productions. Its educational division has already produced twelve films in a special Olympic track and field training series, and six in a biological science series.

After some twenty years of teaching, Mr. Guelpa joins this organization in the capacity of an educational advisor. He reports that "The educational division of United World is now producing teaching films, which I believe to be the finest in their field. I hope to have the opportunity, not only of placing these films in the Catholic school rooms but also of using my experience to assist Catholic school administrators and teachers in every phase of audio-visual education, to demonstrate the use of teaching films, to assist in correlating the films with the curriculum, to offer recommendations regarding programs for raising funds for establishing and maintaining film libraries, and to give to the schools the benefits of the work of the educational research staff which United World maintains." (S 13)

### Caps and Gowns

Bentley & Simon, Inc., manufacture church vestments, and academic caps and gowns, including those for doctors, masters, and bachelors, as well as caps and gowns for high schools, grade schools and kindergarten. They are also rented, the rental price for a high school cap and gown including payment of transportation charges both ways by the suppliers, white collars for girls, individual boxes with students' names on them for convenient distribution, and extra caps and gowns for adjustment purposes, if needed. (S 14)

### Foundation Films Soon to Release "A Dedication Story"

Foundation Films Corporation, Pasadena, Calif., will shortly release a 10-minute color film entitled *A Dedication Story*, which is the dedication of St. Lucy's Catholic Mission Church in Southern California. The late Archbishop Cantwell of Los Angeles appeared in it, together with many other prelates, monsignori and priests. The Knights of Columbus are also shown in costume and procession.

Foundation Films Corporation was founded several years ago by persons interested in providing visual education for churches. Its teaching and devotional motion pictures and filmstrips are being used by

many Catholic schools throughout the country, as well as Canada, the Philippines and South Africa.

A Catholic version of the Sermon on the Mount, entitled *The Lord's Prayer*, is also being issued by the corporation. It is a 10-minute Kodachrome film which will be made available in black and white if the demand warrants.

Other Foundation Films of current release in Catholic version and either Kodachrome or black and white are *The Saviour Is Born*, *My Beloved Son*, *Suffer Little Children*, each 30 minutes; *The Prodigal Returns*, *The Divine Baptism*, each 15 minutes; and *The Redeemer Healeth*, 10 minutes. (S 15)

(Continued on page 314)

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## News of School Supplies and Equipment

(Continued from page 313)

### "The World Is Rich"

The World Is Rich, successor film to World of Plenty and latest film dealing with the world food situation today, has been released by Film Alliance of America, Inc., for the British Information Service. Special premiere showings were held simultaneously in many American cities, including New York, Washington, Cleveland, Chicago, St. Louis, Boston, and San Francisco.

This Paul Rotha production was made with the coöperation of Australia, Canada, India, Great Britain, The Netherlands, Union of South Africa, the U.S.S.R., and the U.S.A. Selected footage was compiled from 150 films and a great deal of material was specially shot.

The United Nations measures formulated in the Food and Agriculture Organization are dramatized and the plans drawn up by the F.A.O. for the permanent improvement of farming throughout the world are described. Diagrams and animations are used to explain the trade relationships between surplus producing countries and the food importing countries.

The World Is Rich is distributed in 16mm through the facilities of Brandon Films, Inc., 1600 Broadway, New York, N. Y., and a nationwide network of coöperating film libraries. (S 16)

### RCA Victor Appoints Educational Recording Specialist

Gilbert Chase, one of the country's most distinguished musicologists, and outstanding writer, critic, and lecturer, has joined the educational sales department of the RCA Victor Division of Radio Corporation of America. This appointment, according to William H. Knowles, general manager of the department, provides opportunity for the further expansion of audio-visual services to schools and colleges by RCA Victor.

Before joining RCA Victor, Mr. Chase was supervisor of music for NBC's famous university of the air series. He is considered the leading musical scholar in this country in the field of Latin American music.

As educational recordings specialist, Mr. Chase will survey the entire field for educational recordings. (S 17)

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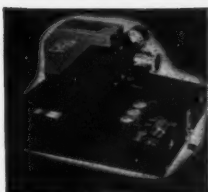
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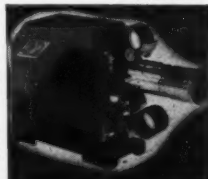
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## Book News

A completely revised Catholic prose and poetry series of high school literature texts, the St. Thomas More edition, will be issued early this year by the L. W. Singer Co., Inc., of Syracuse, New York. Catholic educators

prepared the volumes, one for each year from Grades 7 to 12, *Prose and Poetry Journeys, Adventures, for Enjoyment, for Appreciation, of America, and of England*. The purpose of the series, state the publishers, is to make "required reading so appropriate and so enjoyable that the child will come to recognize and prefer the best in literature," speaking particularly of *Prose and Poetry Adventures* for the 8th grade and *Journeys* for the 7th grade. The Catholic editions, naturally, are permeated with Catholic philosophy and teachings in a balanced, well-organized choice of good literature.

In these volumes the Catholic child finds example, not alone of religious faith, but of courage, brotherly love and other virtues and qualities in stories that show the great contribution of the Church and Catholics to the development of the United States as a nation and to our democratic policy of religious tolerance and understanding. For in prose, and poetry he reads about such American pioneers as Fathers Marquette and Serra, Father Bernard Hubbard, the glacier priest and explorer, and Damien of Molokai, as well as other stories.

Each book contains two parts. Part I consists of the stories and poems, Part II is study material. Five units make up Part I. The volume of *Adventures*, for example, used in Grade 8, contains five units, consisting of (1), Other Lands, under Adventuring in Far Places, and Delving into Myths and Legends; (2), Other Times, by Imagining Life in Early America, and Recalling Early American Legends; (3), Other Lives, Acknowledging Unusual Personalities, Recognizing Individual Talents, and Appreciating Qualities of Character; (4), New Interests, in Following Animal Trails, Beholding the World with New Eyes, and Enjoying Humor and Mystery; and (5), New Thoughts, Discovering the Meaning of Patriotism, Appreciating Our Catholic Heritage, Understanding Our Fellow-men, and Facing the Future.

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The format is modern, easily legible type on non-glare paper, with many illustrations. The books are well bound, with washable covers.

Part II contains biographies of authors written in interesting style, illustrated with portraits, as well as lessons for checking or comprehension, discussion questions, applied grammar, word study, library projects, suggestions for further reading, and unit tests. (B 12)

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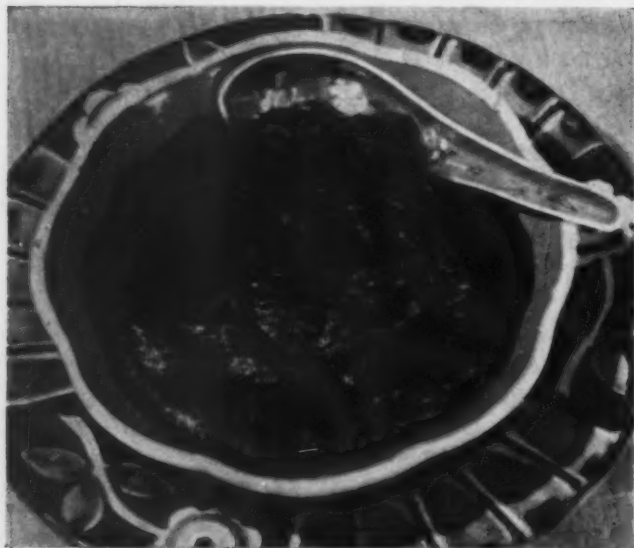
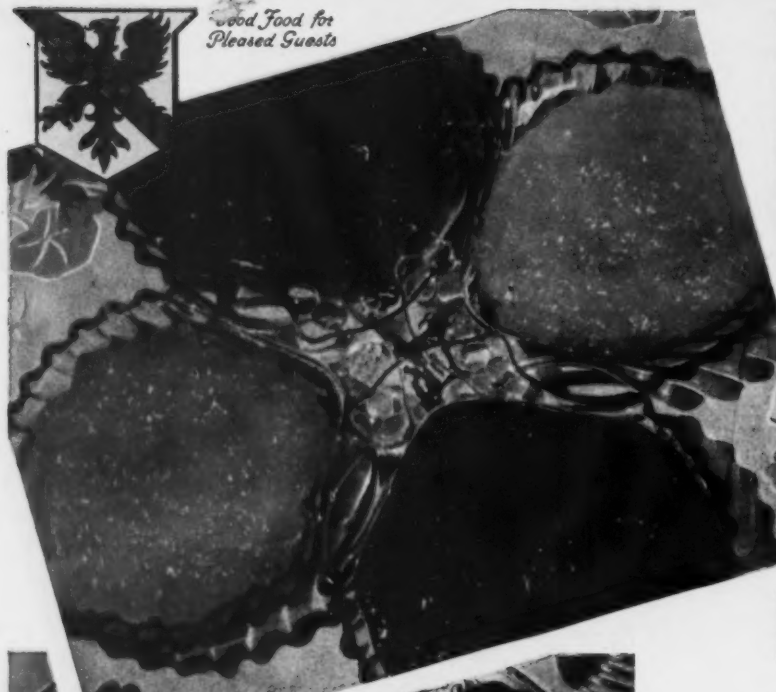
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